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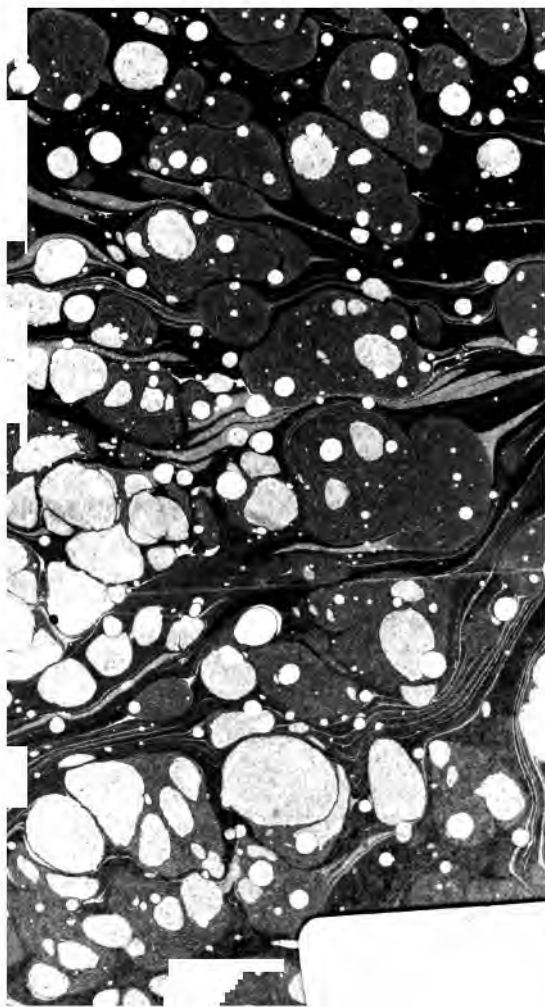
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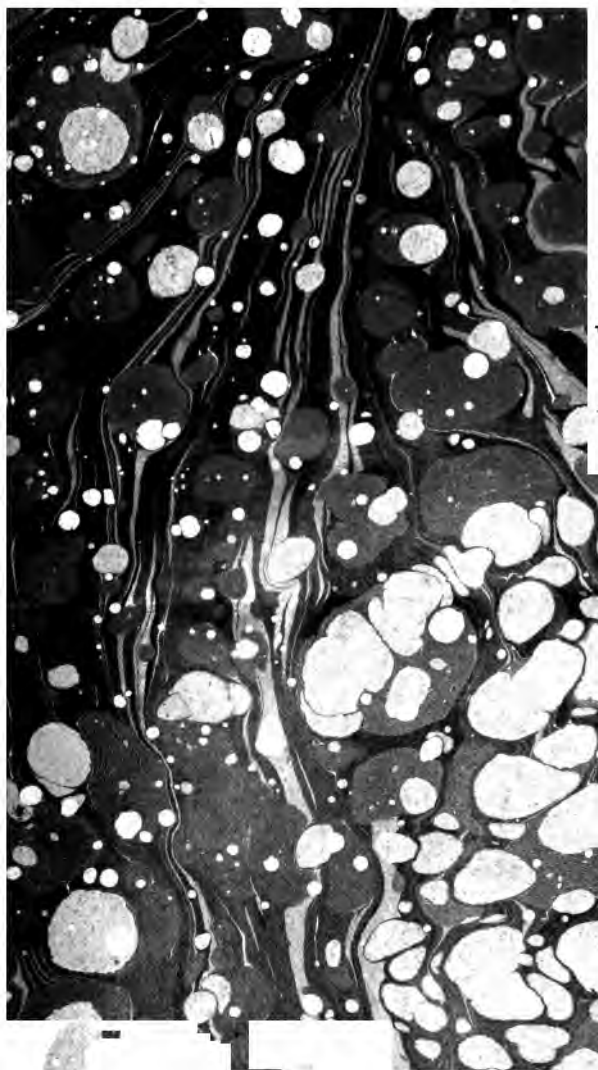
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T H E  
Main QUESTION  
O F T H E  
GOSPEL CATECHISM,  
*What think ye of Christ?*

B E I N G

The SUBSTANCE of some SERMONS on  
MATTH. xxii. 42. preached at PORTMOAK,  
&c. on a Sacramental Occasion, Aug. 22d  
1725.

---

B Y

The Reverend Mr. RALPH ERSKINE, Minister of  
the Gospel at Dumferline.

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ACTS iv. 11.

*This is the Stone which was set at nought by you Builders,  
which is become the Head of the Corner.*

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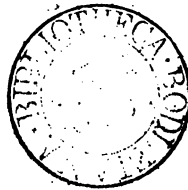
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## Main QUESTION

O F T H E

## GOSPEL CATECHISM.

MATTH. xxii. 42. *What think ye of Christ?*

**M**Y Friends, if ye have any Regard to the Voice of the Son of God, speaking to you in this Text, then, to be sure, the Application of it is begun, before ever we come to the Explication of it. And indeed, if the Lord himself would open and apply it to you, you would see more in it than we can tell you. Perhaps many here, when the Minister reads his Text, turn up their Bibles, and put a Mark upon the Place of Scripture; Very well, but then they think there is the Minister's Text, and so no more of it, as if it were only the Minister's Concern, or at most, that it is only the Minister's Business to speak to his Text, and their Business to hear what he says. But, my Friends, you would know, that you have here more than a Text, and it is my Business at the Time, not only to read you a Text, but to ask you a Question; and I cannot resume my Text without proposing it, *What think ye of Christ?* And it is your Business, not only to hear seriously what is said, but to answer solemnly before God what is asked, namely, *What think ye of Christ?* If you take it up simply as my Text, you will think yourselves little concerned with it; but if you apprehend it as Christ's Question to you, then your Concern is great: It is not my Question only, but as Christ proposed it to  
Pha

Pharisees here ; so your Hearing it repeated to you in Christ's Name, and from his Word, makes it his Question to you, *What think ye of Christ ?* At such Solemnities as this, you have Occasion to hear much of Christ ; but now the Question is, What think ye of Christ, of whom you hear so much ? Many, the more they hear of Christ, the less they think of him ; like *Israel*, when they had the Manna so plentifully rained down about their Tent-doors, they thought very little of it : But Wo will be to you, who hear much of Christ, and yet think little or nothing of him. If any Man love not our Lord Jesus Christ, says the Apostle, if he hath no Esteem of him, let him be *Anathema Maran-atha*. If you have the Sacramental Supper in View, you know Christ hath ordered you to search and try before-hand, saying, *Let a Man examine himself, and so let him eat* : And now, if you would examine to Purpose, I cannot see a more short and substantial Question in all the Bible, to try yourselves by, than this is, *What think ye of Christ ?* ~ *Solomon* says, *Prov. xxiii. 7. As a Man thinketh in his Heart, so is he* ; where he declares the Man's State to be according as the Thoughts of his Heart go. Now, so it is here ; truly according as you think in your Heart, especially concerning Christ, so are you, and so is your State in God's Sight : According as you think highly and duly of Christ or not, so are you either a gracious or a graceless Man, either a Believer or Unbeliever, either a Man fit to go to a Communion-table or not ; and therefore enquire into it, What think ye of Christ ? The Trial here comes to a narrow Point, wherein God only can be the Witness, who will be the Judge. You may deceive Men with your Words and Works, which is all we have to know you by : But here you are called to try yourselves by your Thoughts, before that God that searches the Heart, and sees the Thought, What think ye of Christ ?

The Occasion of Christ's propounding this Question was this. The Pharisees had proposed several Questions to him concerning the Law, by which they thought

ve exposed him, while they did but expose them-  
 ; particularly from *Verse 15.* and downward,  
 ing to intangle him, they sent forth their Dis-  
 with the *Herodians*, saying, *Master, what think-*  
*you? Is it lawful to give Tribute to Cæsar or*  
*what is lawful? or, what says the Law concern-*  
*his?* Christ answers the Question to their A-  
 hment and Confusion. Again, from *Verse 23.*  
 downward, the *Saducees*, who denied the Resur-  
 on, come to him with a Question on that Head;  
 they start a Difficulty out of the Law of *Moses*,  
 h they thought was irreconcilable with the Doc-  
 : of the Resurrection: But Christ answers that  
 and puts them to Silence. Again afterwards,  
*Verse 34.* and downward, the *Pharisees* finding  
 the *Saducees* were silenced by him, they gather  
 ther their Forces to puzzle and tempt him; and  
 of them, that was a Lawier, comes with another  
 sition to him, saying, *Master, what is the great*  
*mandment in the Law?* Now, they having asked  
 many Questions at him, and he having answered  
 n all, it was Time for him to ask them a Question;  
 he does it while they are gathered together in Con-  
 racy against him; tho' their Forces were unite, and  
 y one present to help another, yet he puzzles them;  
 God delights to baffle his Adversaries, and conquer  
 Enemies, when they think themselves strongest,  
 have all the Advantages they can desire. Now,  
 ist asked them a Question, which they could easily  
 ver: It was a Question in their own Catechism.  
 at think ye of Christ? And whose Son is he?  
 ey answer truly according to Scripture, That he  
 the Son of *David*. This they were taught, from  
*l. lxxxix. 35, 36.* and several other Places, shew-  
 That the *Messias* was to be the Seed of *David*, the  
 d out of the Stem-of *Jesse*. But now Christ starts a  
 siculty upon their Answer, which they could not  
 ly answer; nay, which silenced them, and all that  
 ht Occasion against him, *Ver. 43, 44, 45.* If Christ  
*David's* Son, how then is he *David's* Lord? Christ  
 did

did not hereby intend to insnare them as they did but to instruct them in a necessary Truth which were to believe, namely, that the expected *Messiah*, God as well as Man, *David's* Lord as well as *David's* Son, and so both the Root and Offspring of *David*. Rev. xxii. 16. Now, herein they were puzzled, put to Silence. Many are proud of their Knowledge cause they can answer some Questions of their Chislm, as the *Pharisees* here did in general; but they have Reason to be ashamed of their Ignorance: when the Question is opened up, they cannot con- the Truth which they affirm, nor reconcile one T with another, no more than the *Pharisees* here co by which it was evident, that tho' they answered, they did not understand his Question, which he posed, (1.) More generally, What think ye of C the *Messias*? (2.) More particularly, Whose S he? It is the Question, as proposed in general, t confine my self unto, yet not excluding the c Branch of it, as the Subject may bring it in. W Christ proposed this Question to the *Pharisees*, *What think ye of Christ*? No doubt they reckoned Thoughts of the *Messias* were very sound and every Way, while they thought he was the Son of *David*; but, like the damnably deluded *Arian* Docto our Day, they did not think so highly of him, s apprehend him to be the Son of God; they did think so honourably of him, as to own his being supreme God, equal with the Father; for all Knowledge, there was more in that Question than understood, What think ye of Christ?

The *Pharisees* had asked Christ several Que- concerning the Law, and the great Precept of the L and now it was fit that Christ should ask them a stion concerning the great Promise of the Gospel: were so taken up with the Law, they had no Tho of the Gospel; they thought so much of *Moses*, that had no Thought of Christ; therefore says he, What think ye of Christ? Many are so full of the Law they forget him, who is the End of the Law for

is to every One that believeth. Here is a Question to check the Pride of Legalists, *What think ye of Christ?* There is a Depth in every Place of Scripture, though it seems to be very plain to the carnal eye, yet the spiritual Depth thereof cannot be reached without the Help of the Spirit of God: There is a great Depth in this Question; Angels cannot reach the Depth thereof, they pry into it, and cannot comprehend enough of Christ; they can never think too much of him: And what shall Men say in answer to it, *What think ye of Christ?*

To divide this Text too critically, would, I suppose, be the Way to confuse it; but I think every one of it hath an Emphasis therein. 1. There is an Emphasis in the interrogative Particle *What*, *What think ye of Christ?* what Place do you give him? what Value do you put upon him? what Grandeur and glory do you ascribe to him? what Esteem have you of him? And so, 2. There is an Emphasis in the Verb *think*: Some think not of him at all, God and Christ is not in all their Thoughts; some think lightly of him, some think basely, some think dishonourably, some think hardly of him: But what think ye? what is your Judgment of Christ? what is your Opinion of him? what is your Sentiment of him?

3. There is an Emphasis in the Pronoun *ye*: What think ye of Christ? ye Pharisees and Sadducees, what think ye of Christ? ye are so busy in starting Questions about the Law, and think ye of Christ the End of the Law? ye Legalists and self-righteous Persons, what think ye of Christ? Yea, tho' it was put to the *Pharisees* in particular; yet it concerns all in general. The trying-question that is proposed for the Conviction of Hypocrites, and to find them out, is useful for the Conversion and Confirmation of Believers, and for discovering their Uprightness. While the Daughters of Jerusalem think no more of Christ than of another Be-  
loved

loved, saying, *What is thy Beloved more than another?*  
 The Spouse of Christ thinks him to be the Chief of  
*Ten Thousands.* Therefore it comes to you all, *What*  
 think ye of Christ, Believers and Unbelievers? *Silly*  
*to them that believe he is precious.* 4. There  
 is an Emphasis in the Object or Matter of the Question  
*Christ*: what think ye of Christ? what think ye  
 of the Messiah? what think ye of the Anointed of God  
 the Christ of God? It is remarkable, Christ says *here*,  
 what think ye of me? but, what think ye of  
 Christ? that is, God's Anointed, and the Messiah pro-  
 mised to the Fathers: And hereby it is intimate to  
 That as Christ loves to magnify his Office, as the Se-  
 cond-Sealed, and Anointed of God; so we cannot have  
 right and becoming Thoughts of him, unless we ap-  
 prehend him in his saving Offices, to which he is au-  
 thorized of the Father: And so, when he says, *no*  
 What think ye of me? but, What think ye of Christ  
 he does not simply commend himself, but his Father  
 also, who anointed him to that Office; and himself, re-  
 ceiving his Father's Commission, and invested with his  
 Authority to save Sinners: What think ye of Christ  
 Here is the proper Object of the Esteem of rational  
 Creatures, and especially Mankind Sinners, on whom  
 their Thoughts ought to be terminate. It is not, *What*  
 think ye of God absolutely considered? for God our  
 Father of Christ is a consuming Fire. It is not, *What*  
 think ye of Moses? You magnify Moses and the Law; but  
 a greater than Moses is here, even he by whom the  
 Law is magnified and made honourable. It is not  
 What think ye of Ministers and their Sermons? for  
 they are nothing but the Image of Death without him  
 but the Question is, What think ye of Christ? The  
 Word itself is but a dead Letter without Christ. It  
 is a remarkable Saying that Christ hath to that same  
 Purpose, *John v. 39. 40. Search the Scriptures, for*  
*in them ye think ye have eternal Life, and they are*  
*they that testify of me: And ye will not come to me*  
*that ye might have Life.* You think you have eter-  
 nal Life in the Scripture, but the Scripture testifies

ne ; yet ye will not come unto me, tho' the Scripture  
 fies that eternal Life is only to be had in me.  
 ist is *the true God and eternal Life*, 1 John v. 20.  
*this is the Record, that God hath given us eternal*  
*, and this Life is in his Son*, v. 11. Seeing then  
 the Scripture testifies of Christ, that eternal  
 is in him ; in vain do men think to have eternal  
 ; even in the Scripture, while they will not come  
 Christ, that they may have Life. People may think  
 ectfully of the Scripture, and yet perish in their Ig-  
 nance, and die in a Delusion, while they do not  
 k respectfully of Christ, in a Suitableness to the  
 timony that the Scripture gives of him ; There-  
 the great Question is still, What think ye of  
 ist ?

SERV. *That the great Question of the Christian*  
*Catechism, by which People are to try themselves, is*  
*his, What think ye of Christ ?*

Here you see, Christ, who is the Catechist that  
 s the Question, is also the Catechism, the Matter  
 the Question. It is to this same Purpose that Christ  
 nands an Answer to this Question, both with re-  
 ct to the People in general, what they thought of  
 rist ; and also with respect to the Disciples them-  
 ves, what they thought of him, *Luke ix. 18, 19,*  
*Whom say the People that I am ?* What is the  
 timent and Opinion of the People about Christ ?  
 is answered for the People, That some took him for  
*John the Baptist*, some for *Elias*, some for one of the  
 l Prophets : They had an Esteem of Christ, but  
 t according to his Worth and Excellency, his Gran-  
 ur and Glory. Well, but says Christ to his Disci-  
 es, *Whom say ye that I am ?* What is your Thought  
 d Judgment ? *Peter* answers in the Name of the  
 ft, saying, *Thou art the Christ of God*. Believers only  
 n answer this Question to Purpose, what think ye of  
 rist ?

The Method which I would here essay, as the may assist, to prosecute shall be, 1. To premise general Remarks for clearing of this Doctrine. 2. shew what is the Import of this Question in the Parts thereof. 3. Offer some Reasons of the Doctrine shewing why this is the leading and trying Question of the Christian Catechism. 4. Deduce some Inferences and so make Application of the Point, for informing our Minds, trying of our State, and directing Thoughts and Affections concerning Christ.

### FIRST HEAD.

The first Head proposed is, To offer some Remarks for clearing of the Doctrine.

1<sup>st</sup> Remark, That Man is a thoughtful or a reasoning Creature. God created him with a thinking Faculty, capable of discursive Thought and Reason; capable of rational Cogitation concerning natural and spiritual Objects, and celestial Things; Beasts, that have some Sort of Thoughts, yet not capable of. I need not insist upon this; for you know, that even Pagan Philosophers are acquainted with this, and that Heathen Poets have inferred the very Frame and Structure of the Humane mind as *Ovid*.

*Pronaque cum spectent Animalia cætera terram,  
Os Homini sublime dedit: Cælumque tueri  
Jussit, & erectos ad sidera tollere vultus.*

Man was endowed above Beasts with a Faculty of celestial Contemplation. It is peculiar to the Creatures called Men and Angels, to think of God, to think of Christ; other Creatures are not capable of such Thoughts: This is plainly supposed in this Question *What think ye of Christ?*

2<sup>d</sup> Remark, That Man's Thoughts, together with all the Faculties and Powers of his Soul, have received such a Dash by the Fall of Adam, that they are wavering after other Objects besides God.

Good : Yea, the Fall in a Manner dash'd out his Brains ; and his Head being broken, God went out of his Head, and the Creature came in. Since that Time, he could never have a right Thought of God in his Head, yea, *God is not in all his Thoughts* ; but innumerable other Things fill up the Room which God should have. He created Man upright, but they have found out many Inventions, insomuch that now *every Imagination of the Thought of his Heart is only Evil continually*, Gen. vi. 5. The World, and the Lusts thereof, do monopolize and ingross all the Thoughts of the Children of Men, and God is thrust out of them ; there is no Room for God or the Son of God. This wrong Sett of the Thoughts is also here supposed in the Question, *What think ye of Christ ?*

3<sup>d</sup> Remark, That whatever confused Thoughts and dark Apprehensions Men may naturally have, now in their fallen State, concerning God and his Law, like the confused Chaos, Gen. 1. 2. *Without Form and void, and Darkness upon the Face of the Deep* ; yet Thoughts of Christ, or of God in Christ, are what no Man could ever have had in the least glimmering Idea by Nature, without Divine Gospel-revelation. Adam fallen retained some awful and terrible Thoughts of God ; but no Thought could he ever had of Christ, unless God had revealed him as the Seed of the Woman that was to bruise the Head of the Serpent. This is the Mystery that was hid from Ages and Generations. *The great Mystery of Godliness, God manifested in the Flesh, God in Christ, reconciling the World to himself*, could not enter into our Thoughts. Some natural Impressions Men have of God as a Lawgiver standing upon Terms of Obedience with them, according to the first Covenant, namely of Works made with the first Adam ; but God in Christ as the End of the Law for Righteousness, and fulfilling the Righteousness of the Law in the Sinner's Room, is such a hidden Mystery, so far above the natural Thoughts of Man, that even where the objective Revelation of this Mystery is made, without the subjective

tive, internal, saving Illumination in the Knowledge thereof, Men cannot have or entertain any due Apprehensions of it, but remain doting upon their legal Dreams and Imaginations concerning God, as in the old Covenant-relation to them. This was evident in the Pharisees here, notwithstanding of the Gospel-light they both from the Old Testament Prophecies and Promise of Christ, and from the Rays of the Sun of Righteousness himself now arisen among them ; still they were doctored upon the Law, and had some dark Thoughts of God with relation thereto ; therefore Christ, to direct their Thoughts in the only way to God, he leads them to himself. And as the Disciples themselves, being partly enlightened herein, need to be directed in the Faith and spiritual Thoughts of God, that they not legal, terminating upon God absolutely, but evangelical upon Christ, or God in him, *John xiv. 1. believe in God, believe also in me ;* so much more blind Pharisees need to be directed to the right Reason as here our Lord does. Ye think of God, but will ye think ye of Christ ?

4<sup>th</sup> Remark, When Christ is revealed, People do not think of him, and yet think amiss, unless their Thoughts be spiritualized by a supernatural Change of the Mind and a saving Illumination of their Understanding in the Knowledge of Christ. Thoughts may be considered either rational and speculative, which is just the Work of the Brain, and lies only in a bare Theory of Divine Things ; or as practical and spiritually operative, which does not rest in the Head, but affects the Heart, and sets the Affections in Motion towards Divine Things and raises the spiritual Estimation thereof. No Man whatever Thoughts of Christ the natural Man can have in the former Sense, yet no suitable Thought of Christ can he have in the latter Sense, till a supernatural Change be wrought by saving Illumination. It is impossible for a Man in the black State of Nature to think upon Christ or spiritual Things in a spiritual Manner, as it is for a Man that was born blind to judge

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Colours, or to be taken up with their Beauty and Lustre, 1 Cor. ii. 14. *The natural Man receives not the Things of God, they are Foolishness unto him, neither can he know them, for they are spiritually discerned.* This Discerning he cannot have, till he be translated out of Darknes to God's marvellous Light, and till the God, who commanded Light to shine out of Darknes, shine into his Heart, &c. 2 Cor. iv. 6. People then may think of Christ, and yet think amiss, without this saving Illumination. This is also supposed here in the Question; for the *Pharisees* did not want some Thoughts of Christ the *Messias*, and partly right Thoughts too upon the Matter, while they thought he was the Son of *David*; yet they were so far from being right Thoughts of Christ, as God-Man, and as to the Manner of their thinking of him, that they had no due Esteem of the true Christ; nay, he was despised and rejected of them, as a Root out of a dry Ground, and as having no Form or Comeliness, *Isa.* liii. 2, 3. And thus he is still undervalued of Multitudes, who yet judge they have right enough Thoughts of Christ; they think of him, but think amiss: And therefore the Question is not merely concerning the Act of Thinking, but the Quality thereof; it is not, Have you any Thoughts of Christ; do you ever think of him? but it is, What think you of him?

5th Remark, That Man's Thoughts are within God's Jurisdiction, and under his Authority. The Commands of God extend not only to the outward, but the inward Man of the Heart, and consequently further than ever any earthly Command could go: Where was there ever a Monarch that could give out such Laws, as would bind the Heart and Thoughts of Men? If any Mortal should make a Law, that his Subjects should not dare, upon their Peril, to welcome a traiterous Thought against his Royal Person, otherwise he would be avenged upon them; really such an one would deserve to be laughed at for his Pride, and Folly more than *Calligula*, who threatned the Air, if it durst raise when he was at his Pastime, who yet durst not look

pon the Air when it thundred. It were the Height of Madness, for any Crown'd Head in the World, or Potentate on Earth, so far to forfeit their Reason, as to think, that the Thoughts of Mens Hearts were within their Territories or Jurisdiction : But behold, they are all under the Authority of God ; for his Name is [ Gr. *Kardiognoskes* ] the Searcher of the Heart, and the Trier of the Reins of the Children of Men. Think not that Thoughts are free, any more than your Words or Actions before God. It is his Prerogative to lay Bands upon the inner Man, and to judge the Secrets of Men, *Rom. ii. 16.* by Jesus Christ, who is here the Catechist, putting the Question to you ; and he is the fittest Hand, for he knows what Course your Thoughts are driving : He is the Witness, and will be the Judge of your Thoughts, which are all under his Jurisdiction, Therefore it is his unquestionable Right, to call you to an Account of your Thoughts ; Thoughts are as visible and evident as Actions to him, *Heb. iv. 12, 13.* *The Word of God, the essential Word, the Word that was made Flesh, is quick and powerful, &c. a Discerner of the Thoughts and Intents of the Heart ; neither is there any Creature that is not manifest in his Sight, but all Things are naked and open to the Eyes of him with whom we have to do.* He knows our Thoughts afar off, even before we think them, and Thoughts are Actions before him ; Heart Thoughts are Heart-Acts, and real Deeds in his Sight ; the adulterous Thought is Adultery before him, and will be judged as such ; the covetous Thought is Idolatry before him, the malicious Thought is Murder, and the unbelieving Thought is Unbelief, the contemning Thought of Christ is Contempt itself : He is an infinite Spirit, that sees your Thoughts better than Men see your Actions ; and therefore answer for your Thoughts to him, What think ye of Christ ?

*6th Remark,* That as Men may expect to be catechised and examined of God, with respect to their Thoughts, as well as their Actions, so especially anent *their Thoughts of Christ.* And as God will judge w  
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by the Thoughts we have of Christ, so we ought to try and judge our selves by this Rule; for as our Thoughts are, so are we; yea, God's Thoughts of us are according to our Thoughts of Christ. If we think nothing of Christ, God thinks nothing of us; if we think highly of Christ, God thinks highly of us in him: For, as God's Thoughts of Christ are very high and honourable, he being the Father's Darling and Delight, *Isa.* xlii. 1. so, when our Thoughts of Christ in some Measure agree with God's Thoughts of him, and we think highly and honourably of him, as God does; surely it is evident, that we have the Spirit of God, and that as God is well pleased with Christ, so he is well pleased with us in him. Now, if our Thoughts and Hearts condemn us in this Matter, God is greater than our Hearts, and knows all Things; but if our Hearts and Thoughts condemn us not, then we have Confidence towards God, 1 *John* iii. 20, 21. It is true, the natural Conscience of Men, and their Thoughts, may accuse or excuse, and so condemn or justify them, according as they do Good or Evil, *Rom.* ii. 15. and to be thus condemned or justified, is no Evidence of the Man's State before God; for this only shews the Work of the Law, written in our Hearts by Nature, even the Covenant of Works, which says, That the Doer of the Law shall be justified, *Verse* 13. and the Breaker of the Law shall be condemned. These are some of the Beams of Nature's Light; all Men may find themselves condemned here, and they that think themselves justified here before God by their good Deeds, they but discover their Ignorance of the Law, which condemns all vain and evil Thoughts, as well as evil Deeds; and therefore no Man can have his Heart and Thoughts justifying him before God, nor a good Conscience or Confidence towards God, till once he come to think duly of Christ, from whom the Law hath got full Satisfaction to all its Commands and Demands, and by whose Blood the fiery Law is extinguished: The Conscience being sprinkled with that Blood and so purged from dead legal Works to serve it

ving God, the Man hath Confidence towards God, according to the Measure of his Faith, and regards the Thoughts of Christ. The more a Man thinks of the Law, the more will his Thoughts condemn him; if he understood the Spirituality of the Law: But the more he thinks of Christ as the End of the Law, Righteousness, the more will his Thoughts and Conscience smile upon him, and give him Confidence towards God; for we have Boldness to enter into Holiest, and to come to a holy God, by the Blood of Jesus, *Heb. x. 19.* They that think much of themselves, and think little or nothing of Christ, they are least in the Kingdom of Heaven, yea they are not in that Kingdom at all; they despise Christ, and God despises them: But they that think little of themselves, or think nothing of themselves, but think much of Christ, and think every Way highly and honourably of him, they are great in the Kingdom of God; Christ is great in their Eye, and they are great in God's being accepted in the Beloved: Therefore the Question is, *What think ye of Christ?*

## SECOND HEAD.

The *second* Head proposed, was, To shew the Import of this Question, *What think ye of Christ?*

People may not deceive themselves with private Thoughts they may have of Christ, I would closely open up the Meaning and Import of the Question; and this being the main Head upon the principal Part, we must explain the several Branches of the Question, and so shew the Import of it. 1. *Object*, with Respect to the *Object*, Christ. 2. *Actively*, respect to the *Act* of Thinking. 3. *Formally*, respect to the *Quality* of the Act, what Sort of Thought it is; *What think ye of him?* 4. *Subjectively*, with respect to the Persons that are the Subjects. What think ye of Christ?

*First* then, I am to consider the Import of the Question, with respect to the *Object* or *Matter* of Thoughts, namely, Christ; *What think ye of*

And here I own it is impossible for me to go through all that I thought might be said here: There are so many Things in Christ, that I found to be the Matter of the Question, he being All in all, and all the Fulness of the Godhead being in him, that, before ever I was aware, there were more than an hundred Questions occurred to me, that might be put upon this one Particular; and therefore I found a Necessity of restricting myself. And tho', if Time allow, in the Application I may thro' Grace dilate upon some of these; yet at present I shall confine myself to what I judge precisely to be the Scope of the Text and Context, and the Intent of the Spirit of God in this Question, *What think ye of Christ?* That is, 1. What think ye of his Righteousness? 2. What think ye of his Pedigree! 3. What think ye of his Person? 4. What think ye of his Anointing? These Four, I suppose, we will find as the special Import of the Question here.

*First*, What think ye of his Righteousness? This I place first, because I judge from what goes before as the Occasion of this Question, that the great Design of Christ therein was to lead off these self-righteous *Pharisees* from the Righteousness of Works and of the Law, anent which all their Questions were put to him, and to lead them to another Righteousness, even to himself as the Lord their Righteousness, the End of the Law. You think to be justified by the Deeds of the Law; but, How is that possible, seeing by the Law is the Knowledge of Sin? *Rom. iii. 20.* If ye will stand close to these old Covenant Terms with God, then let the Law itself catechise you; Where is your Righteousness of Nature and Practice, that the Law requires? Where is your Righteousness of Thought, Word and Deed, that it requires? Where is your Righteousness of Affection and Action, that it requires? Where is your perfect, personal and perpetual Obedience, your Righteousness internal in Heart, external in Life, and eternal in Duration, which the Law requires? for, *Cursed is every One that continues not in all Things written in the Book of the Law, to do th*

Gal. iii. 10. *The Law will curse you, unless you*  
 keep it wholly, and yet offend in one Point, y  
 guilty of all, *Jam. ii. 20.* Now, is there n  
 wrong in your State, Nature, Heart or Thoug  
 your Days, not to speak of your Words and A  
 If there be, then you're guilty of all; and see  
 the Law is the Knowledge thus of your Sin and  
 how can you be justified by the Law? Can the  
 righteous Law pronounce you just and righteous  
 no; in vain do you think of Righteousness  
 Law: Therefore, what think ye of Christ the  
 who is called *Jehovah Tsidkennu, the Lord our*  
*righteousness*, Jer. xxiii. 6. It is he that came to  
 the Righteousness of the Law in his own Person  
 and actively, that the Righteousness of the Law  
 be fulfilled in us imputatively and passively  
 vii. 4. Is not this the only Righteousness th  
 nifies the Law and makes it honourable? You  
 nify your own Righteousness, which does but  
 and dishonour the Law; but what think ye of  
 Do you magnify and honour him, as *the Lord of*  
*righteousness*? Ought not you to magnify that Ri  
 nefs that magnifies the Law, seeing it is more  
 Angelical Righteousness? It is not the Righteo  
 a Man only, or of *David's Son*; but the Right  
 of God, and of *David's Lord*. If you think  
 of Christ but that he is *David's Son*, no wonder  
 you be hankering after the Law, and a poor pitiful  
 teousness of your own; you have never seen th  
 of Christ's Righteousness: But if you think  
 Christ, you'll see him to be the Lord Jehovah,  
 Righteousness to be a glorious Divine Righteou  
 as you will *count all things but Loss and Dung for*  
*cellency of the Knowledge of him, and to be found*  
*not having your own Righteousness that is after the*  
*but the Righteousness which is of God in Christ*  
*Faith*, Phil. ii. 8, 9. Let all your Questions a  
 Law then, might Christ say, give Way to th  
 Question, what think ye of Christ, and his La

Righteousness? Your Righteousness will not abide the first Fire of the Law when it comes to be discharged against you, and to exact Obedience and Satisfaction; but Christ's Obedience unto Death answers the whole Charge of its Precept and Sanction both to the full: Therefore, what think ye of Christ, and what think ye of his Righteousness? This is the first Thing imported in this Question, as it stands here.

*Secondly*, what think ye of his Pedigree? That this is imported in the Question, appears from the Connection also, *Whose Son in he?* What think ye of his Pedigree? They thought it was easy to answer that Question, by saying only, He is *David's Son*. They might have known it was not so easy to answer that Question, if they had considered the Question of the Prophet *Isaiah*, Chap. liii. 8. *Who shall declare his generation?* And the Description which that Prophet gives of him, *Isa. ix. 6.* that the Name of the *Messias*, the Child born and Son given to us, should be *Wonderful, Counsellor, and the Mighty God, the Everlasting Father, the Prince of Peace*. What think ye of his Pedigree as he is Man? No doubt this was partly implied in the Question; for Christ did not disprove their Answer, tho' it was but to the least Part of the Question: He is *David's Son*, say they; and it is right to think of him as the Son of *David*, clothed with our Nature: Here was the *great Mystery of Godliness, God manifested in the Flesh*. It was no Mystery for the *Pharisees* to think only that he was the Son of *David*; *David* had other Sons, and a numerous Seed: And if that be all, that he was the Son of *David*, they might thus think of Christ, and yet think nothing of him. But it is another Thing to think of him as God in our Nature. If we think duly of Christ as the Son of *David*, or in humane Nature, then, must we not think that God is come very near to us, so as there is a natural Sibness betwixt him and us, he being *Bone of our Bone, and Flesh of our Flesh*? Must we not think, that he wonderfully emptied himself of his Divine Glory, and humbled himself unto  
 Death

death? Tho' he thought it no Robbery to be  
 with God, yet he suffered himself to be denuded  
 glory, clothed with Rags of our Flesh: God calls  
 the Man that it is his Fellow, yet he was made a  
 to Thieves and Malefactors, and a Murderer pre-  
 before him. Tho' he was the Prince of Life, yet  
 the Word may be rendered, he evacuated or e-  
 himself unto death; and yet, to them that know  
 he is most lovely, even in his greatest Abasement.  
 What think ye of Christ as man, as the Son of  
 David, the Son of man, a man of the same Infir-  
 mities with us, except sinful Infirmitities? He was in  
 all Things like unto us, Sin only excepted: He  
 came a poor man in all outward Respects, a dis-  
 tressed man, a Man of Sorrows and acquainted with  
 a tempted man, tossed and tempted of the devil  
 times, he going thro' all the Ages of a man, first  
 conceived, then born, then a Babe, then a Youth  
 at last the perfect Stature of a man: He became  
 mortal man, and accordingly was put to a painful  
 shameful death; yet a holy man, a wonderful  
 God-man: What think ye of the man Christ?  
 But the main Thing imported in the Question  
 with relation to his Pedigree, is, What think ye  
 of his Pedigree, as he is God? What think ye of Christ  
 in this Respect? For to separate Christ from God  
 to make him no Christ; therefore the Question  
 What think ye of Christ, whose Son he is, with  
 relation to his divine Nature, as well as his Humane?  
 this was the Import of his Question, appears from  
 their Reply to their Answer, *How then does David call  
 him Lord?* He is Lord JEHOVAH, the only begotten  
 of God, the Brightness of the Father's Glory,  
 whom all Things were made, *John i. 3.* Hence  
 It is the Arian Blasphemy, to affirm him to be  
 but *Omoiusius Patri*, but not *Omousius*; that is,  
 consubstantial unto the Father, but not the same Essence or  
 substance with him. He is, according to his Glory  
 arrayed with all Glory. All the Creatures  
 esteem him as the drop of a Bucket; yea, as nothing

less than nothing and Vanity; he hath a Name above every Name, and all the Creatures are but Shadows to him, who is the substantial Image of God: He is the eternal Son of God, by an ineffable generation; whatever *Arians* and *Atheists* think of Christ; yet Christ himself thought it no Robbery to be equal with God, *Phil.* ii. 6. Therefore what think ye of Christ? Is he no more but the Son of *David*? The *Jews* looked upon Christ, as an ignorant Clown will look upon the Sun, and, it may be, will think it no bigger than his Bonnet, or, at most, no larger than a millstone; so did the *Jews*: The Pharisees looked upon the Son of God, saying, *Is not this the Carpenter's Son?* But their utmost was, That he was the Son of *David*, they did not see him to be the Son of God. What think ye of Christ? Do ye see all the Attributes of God to be in him, and all his Actions, as Mediator, to be dignified with infinite Virtue and Value; that he was able to satisfy infinite Justice; that he is able to save to the uttermost; that he is the adequate Object of divine Worship, and a full suitable Portion for an immortal Soul, because he is the Son of God, as well as the Son of *David*? All this is imported in the Question, *What think ye of Christ?*

*Thirdly*, What think ye of his Person? This Question is also plainly imported in that, What think ye of Christ, namely, as he is God-man in one Person, and the second Person of the glorious Trinity? It is plain, that Christ speaks of himself here as personally considered, and as having two distinct Natures in one Person. Now, the Humane Nature of Christ is not a Person distinct from the divine; tho' the Natures are distinct, the Person is One. But the Answer of the Pharisees to this Question, shewed they had no distinct Knowledge of this mystery; for they answer, He is the Son of *David*, without knowing that he was the Son of God, as well as the Son of *David*, in one Person; which made Christ here to declare his sovereign Lordship and Godhead, as well as his manhood. The mystery of the Question then, which they did not

derstand, was, What think ye of that wonder-  
 son God-man, in whom the Humane Nature is  
 ced to such an unspeakable dignity, as to be u  
 and of the same Personality with the Son o  
 Here is Matter of Thought to the intelligent  
 What think ye of the wonderful Manner, in  
 sinful Men may come to be Partakers of the  
 Nature, even by the holy Son of God his  
 Partaker of the humane Nature? Here is a  
 Subject for Thought and Contemplation. Wh  
 ye of the wonderful Way, that God in his infin  
 dom hath taken, to bring God and Men togethe  
 in and through him, who is both God and M  
 partaking of both Natures in one Person, in  
 bringing both God and Man into one, and to  
 Hand upon both Parties? What think ye of  
 glorious Person as finite and Infinite, Time and  
 ty, Creator and Creature joined together? *Jo.*  
*The Word was made Flesh, and dwelt among us,*  
*beheld his Glory, the Glory as of the only Begotten*  
*Father, full of Grace and Truth.*

Fourthly, What think ye of his *Unction* or  
 ing? This I suppose must also be the Import  
 Question objectively considered, as it is here g  
 proposed; for Christ signifies *Anointed*, in the  
 it is *Messias*, in the Greek it is *Christ*, and  
 Language it is the *Anointed*: And this be  
 main Word, on which the Weight of the gene  
 sition itself lies, it is the more necessary that  
 particularly opened. The Question then co  
 this in general, What think ye of his Father  
 nointer: *John vi. 27. For him hath God the*  
*sealed; How? See Psal. xlv. 7. God, thy G*  
*anointed thee with the Oil of Gladness above*  
*lows.* How much Pains is Christ at, in the G  
 recommend his Father, as sending and authori  
 to his Mediatorial Work? Again, What think  
 Office, to which he is anointed? He hath not  
 Honour of the mediatorial Office upon him  
 being called of God, and anointed of God

*Heb. v. 5.* we do not think honourably enough of any of his saving Offices, unless we at the same Time apprehend his Divine Unction thereunto. Again it comes to this, What think ye of his Spirit, the Ointment wherewith he is anointed ? *Isa. lxi. 1. The Spirit of the Lord God is upon me, for he hath anointed me. Isa. xlii. 1. I have put my Spirit upon him, and he shall bring forth Judgment to the Gentiles.* There is the Meaning of the Question in general, with respect to this *Christ*, who is the Subject-Matter of the Question : But there is much in this Name *Christ*, and more than we can tell ; I only name some Particulars further here imported. (1.) What think ye of his Prophecy and Teaching ? For, as Christ, he is anointed to be a Prophet : *Who teaches like him ?* says *Elibu, Job xxxvi. 22.* Other Prophets and Teachers have no Wisdom but what he gives them ; but in him are hid all the Treasures of Wisdom and Knowledge. Other Prophets may err, but he teaches infallibly ; for he is truth itself, full of Grace and Truth. Other Teachers may be dashed, but he teaches authoritatively ; he speaks as One having Authority, and not as the Scribes. Other Teachers may fail in their Design, and prove unsuccessful in their Work ; but he teaches efficaciously : Men work upon a Capacity, but he can give the Capacity ; the Entrance of his Words giveth Light, he gives Understanding to the Simple. The Excellency of his Teaching is singular, if we consider his Ability and Fidelity ; the Matter of his Teaching is singular, if we consider it is the whole Will of God for our Salvation ; the Manner of his Teaching is singular, if we consider it is by his Word and Spirit, and even by a humane Voice, he can convey his Divine Power ; the Extent of his Teaching is singular, if we consider it extends to all Sorts of Persons, *Jews and Gentiles*, and to all Sorts of Things necessary to eternal Life : This Anointing teaches all Things, 1 *John ii. 27.* In a Word, none have Authority to teach, but by Commission from him ; neither can any other Teacher preach himself : We preach not ourselves, but Christ Jesus

the Lord, and to him gave all the Prophets Witness : But it is his Prerogative alone, to preach himself, saying, *Come to me, all ye that labour, &c.* Look to me and be saved ; I am the Rose of *Sharon*, I am the Light of the World ; I am the Way, the Truth and the Life. O then, was there ever any Prophet or Teacher that could compete with him ? *The Spirit of the Lord God is upon me*, says Christ, *for he hath anointed me to preach glad Tidings to the Meek* : He is the Christ, the anointed Prophet ; and what think ye of Christ ; (2.) What think ye of his Priesthood ? For, as Christ, he is anointed to be a Priest for ever, after the Order of *Melchisedeck*. All the Levitical Priests were but Shadows and Types of him, who was the true Priest, the true Temple, the true Altar, the true Sacrifice all in one. What high Thoughts may we have of his Oblation, or Obedience unto Death, even the Death of the Cross ? For here was the grand Condition of the Covenant of Redemption or Grace fulfilled. The Covenant of Grace was all Grace with Respect to God, who of his Grace found out the Ransom, and with Respect to us who are saved by Grace ; but with Respect to Christ, it is a Covenant made upon Terms and Conditions, namely, his Obedience, Righteousness, Passion and Oblation ; *Whom God hath set forth to be the Propitiation through Faith in his Blood, &c.* *Rom. iii. 25.* O what a free, full, perfect, holy, sweet and satisfying Sacrifice did he offer up of himself, even a Sacrifice of a sweet-smelling Savour unto God, whereby Justice was satisfy'd, Wrath appeased, Sin expiated, God attoned, Death vanquish'd, Hell quenched, Heaven purchased, and the Devil's Kingdom destroyed ; for by Death he destroyed him that had the Power of Death, that is the Devil ! What may we think of his Intercession, grounded upon this Oblation ? *For he is able to save to the uttermost all that come to God by him, because he ever lives to make Intercession.* Here is the Antidote against all Charge and Accusations, *Rom. viii. 33, 34.* The Antidote against all Temptations, *Heb. ii. 17, 18. & iv. 14, 15*

an Antidote against all the Snarres of the World, *John* xvii. 15. against all Sins, Failings and Infirmities, 1 *John* ii. 1, 2. against all Fears, through Sense of Unworthiness, to draw near to God's Throne of Grace, *Heb.* iv. 15, 16. *Heb.* x. 19, 20, 21, 22. and against all Fears of Apostacy and Falling away, *John* xvii. 11. O his Promise, his Power, his Prayer, give great Security, and greater cannot be given : He hath prayed for the Spirit, and the constant Abiding thereof, *John* xiv. 16, 17. see *John* iv. 14. Christ's Intercession is founded on his Oblation, and the Father is so well pleased with the Oblation, that he cannot refuse his Intercession ; nay, he hears him always : Therefore, what think ye of Christ ? (3.) What think ye of his Kingdom and Royalty ? The Question, *What think ye of Christ ?* imports this also ; for, as Christ, he is anointed to be a King, *Psal.* ii. 6. *I have set my King*, or, as it is in the *Hebrew*, anointed my King, upon my holy hill of Zion. Is not all Power in Heaven and Earth committed unto him, having on his Vesture and Thigh this Name written, KING of KINGS, and LORD of LORDS ? He is the King eternal and immortal, the Government is upon his Shoulders, and of the Increase of his Kingdom and Government there shall be no End. His delivering up the Kingdom to his Father at last, is but a Changing the Manner of his Administration, and delivering up all his Members, of whom his Kingdom consists, unto his Father, to be eternally crowned and glorified ; He will reign through Eternity, and the Children of Zion will be joyful in their King, and sing through Eternity. I might here shew what a powerful and peaceable, mild and merciful, wise and holy, just and righteous King our Lord Jesus is ; and then ask you, *What think ye of Christ ?* But it is not possible to give so much as a Hint at the Thousand Part of his Glory and Royalty : His Kingdom is spiritual and internal ; if you be his Spiritual Subjects, his Kingdom is within you ; yea, tho' you be yet Subjects to the Devil, he hath Power over all Hearts, and can soften the hardest, and bind the strongest.

est, and make the People fall down under him : Yea, as he is able so he is willing ; for he is not only the God of Power, but *the Prince of Peace*, Isa. ix. 6. and therefore, as a *Prophet*, he preaches Peace ; as a *Priest*, he purchases Peace ; and as a *King*, he proclaims Peace ; yea, *Creates the Fruit of the Lips, Peace, Peace to him that is afar off, and to him that is nigh*. As a powerful Potentate he is able, and as a Prince of Peace he is ready, to save to the uttermost. As he is full of Power, so he is full of Pity ; and his Power and Peace both are joined together, for the Encouragement of Sinners to come to him, Isa. xxvii. 5. *Let him take Hold of my Strength, that he may make Peace with me, and he shall make Peace with me*. Perhaps, by the By, some poor Soul is thinking, O but I have no Strength to take Hold of his Strength. Well, it is right so to think of yourself, and of your own Weakness and Wickedness : But no Strength comes in by that Thought, while poring on yourself only ; that is but the Half of what you are to think, when you think right of yourselves, as weak and wicked. But what think ye of Christ our glorious King ? If you can think honourably of him, as able and willing to help you, O you would find Strength coming in with such a Thought : And high Thoughts of a powerful and merciful King Jesus, is one of the Ways of taking Hold of his Strength. If you suppose that you think he is able and ready, and yet you find no Strength coming in, O suspect your own Thought of him, that it is but a misbelieving and dishonourable Thought : For I assure you, right Thoughts of Christ will set the Heart all in Motion towards him. But now O there would be no End in speaking of the Royalties of King JESUS, his Royal Throne, his Royal Crown, his Royal Victories, his Royal Triumphs, and the Royal Intertainment that he gives to his Subjects at his Table above, and even below, when he brings them to his Banqueting-house. I shall only add, That as it is said of Solomon, *There was no King like him, so be-hold a greater than Solomon is here : There is no King like*

like him who is the King of *Zion* ; he hath all other Kings under his Check and Controul ; and what think ye of Christ then ? Other Kings have their Dominions, for the most Part, by Usurpation, by Encroachment ; but Christ is King constitute of his Father *Psal. lxxxix. 27. I'll make him my First-born, higher than the Kings of the Earth*, and all this for the Good of his People, *Eph. i. 22. He hath put all Things under his Feet, and given him to be Head over all Things unto his Church*. This leads to another Import of the Question ; that is,

(4.) What think ye of his Authority and Ability, Commission, Fulness, Furniture, and Fitness for executing of these saving Offices ? For all this is implied in the Designation *CHRIST*, the Anointed ; that is, One commisionate and qualified of God, by a super-eminent Unction, *John iii. 34. Behold his Excellency here, above all that ever had the like Offices. Behold he is anointed, for the Concurrence of all these Offices, whether general ; as Saviour, Surety, Redeemer ; or particular, as Prophet, Priest, King. Some have been Prophets, some Priests, some Kings anointed ; but never any was anointed to all these but Christ : What think ye of Christ ? Behold the Matter of his Anointing ; others have been anointed with material Oil, but he is anointed with Holy Oil, the Holy Spirit : And whereas others have had the Spirit in some Respects, therefore behold the Measure of his Anointing ; Others were anointed in Measure, but he without Measure ; They may have a Fulness of Sufficiency, but he hath a Fulness of Redundancy ; they a Fulness like the Fulness of a Vessel, but his the Fulness of an Ocean ; they a Plenitude, but he a Fountain. Behold and view the Duration of his Anointing ; his Saints and Servants may have the Spirit sometimes working, sometimes ceasing, sometimes flowing and sometimes ebbing ; but Christ is anointed with an enduring Unction, *John i. 33. The Spirit that descended on him, did remain and rest upon him ; see Isa lix. last. Hence behold also the Equality of his Anoin**

were invested with any Office in God's House, work with them as mere Men; There was no Equivocality betwixt them and the Spirit given to them: But Christ is anointed with the Spirit as he is Mediator God-Man, so as to God he is co-equal with the Spirit wherewith he is anointed; yea, the same in Substance equal in Power and in Glory with the Father and Holy Ghost. And what think ye of Christ, his Authority, Ability, and Furniture for his Work? Word, behold the *Efficacy* of his Anointing: and communicable Nature thereof: He is anointed: his Fellows, yet so, as he hath Fellows to whom he allows Fellowship in the same Anointing: He hath only received the Spirit of all Grace and Gifts for himself, but *He received gifts for Men, even for the Apostles*, Psal. lxxviii. 18. Hence, according to God's Pleasure, he allows the Oil to drop down to the Feet of his Garment; yea, like Rain upon the mown Corn, or Showers that water the Earth, Psal. lxxii. 6. true, Ministers anointed with the Spirit are fit to drop, Ezek. xx. 46. *Son of man, drop thy Word towards the south*: And Moses says, *my Doctrine shall drop as the Rain*; but as the Clouds from whence Rain descends have not their Water originally in themselves, but from the Sea, and moist Places of the Earth, exhaled and drawn up by the Heat of the Sun, so no Minister of Christ hath a Faculty of teaching heavenly and divine Things, and saving Gospel-Truth of himself; but it is drawn up out of Christ, as out of a full Sea and Ocean of all Wisdom and Knowledge, and is conveyed unto them, by the Heat and Virtue of their own Spirit, but the Spirit of Christ, who is anointed, to anoint others. And O for a full Share of his anointing among us at this Occasion! In a Word, the Name *Christ* imports such an Authority, as that he is qualified with all Authority and Ability, all Furniture and Fittedness for his Work, saving Sinners; with all Fulness of Divine Perfections, and all Fulness of Mediatorial Gifts and Graces:

all this is imported in the Question, *What think ye of Christ?*

(5.) What think ye of his Aromatical Savour? For this is his Name, *Christ the Anointed*; his Ointment casts a Perfume through Heaven and Earth. How favourable is he to God? Why his Sacrifice was of a sweet-smelling Savour unto his Father, *Eph. v. 2.* The stinking Smell of Sin is extinguished thereby, and the Persons and Performances of Believers perfumed; and hence, how favourable also to Believers? *Song i. 13. His Lips are like Lillies, dropping sweet-smelling Myrrhe.* What think ye of his favourable Name? *Song i. 3, 5. Because of the savour of thy good Ointments, thy Name is as Ointment poured forth; Therefore do the Virgins love thee.* Were it no more but the Name JESUS SAVIOUR, may it not be so delightful to Sinners, as to cause their Hearts leap within them when they hear it, as *John* leapt in his Mother's Womb for Joy, at the Voice of the Blessed Virgin's Salutation, *Luke i. 44.* O what think ye of the Sweet Name JESUS! It should even pluck your Heart out of your Bosom, and transplant it into the Bosom of Christ. How delightful is the very Naming of a Temporal Saviour to them that are in Misery, when they hear of his Ability and Readiness to deliver them? And may not your Heart even dance within you for Joy, when you hear us speak to you of such a Saviour as saves from Sin and Wrath? O sweet-smelling Name! O have you no Sense of Smelling! What think ye of Christ?

(6.) What think ye of his Beauty and Comeliness? This is also imported in his Name CHRIST, and so in the Question, *What think ye of Christ, the Anointed?* Ointment and Perfume rejoice the Heart, say *Solomon*, *Prov. xxvii. 9.* Now, Christ is anointed with the Oil of gladness, *Psal. xlv. 7.* and a glad Heart makes a cheerful countenance; yea, Oil makes the Face to shine, *Psal. civ. 15.* A Saint, that has but a Sprinkling of this Oil, how will his Face shine and his Countenance, like *Hanna's*, be no more sad! How did *Moses* his Face shine when some of this

is upon him ! But O what think ye of the shining  
 glory and Comeliness of Christ, who is anointed from  
 head to Foot ! Is he not *altogether lovely* ? Is he not  
*white and ruddy, the chief among Ten Thousands* ? Is he  
 not a perfect Beauty ? All God's Fulness is in him, all  
 God's Beauty is in him, all God's Glory is to be seen  
 in the Face of Jesus, 2 Cor. iv. 6. O then, *What*  
*think ye of Christ ?*

(7.) What think ye of his Worth and Preciousness  
 This is also imported in the Name CHRIST, and  
 so in the Question, *What think ye of Christ*, the Anoin-  
 ted ? for it is *precious Ointment*; Psal. cxxxiii. 2  
 Ointment was reckoned of great Worth and Esteem  
 among the Jews ; It was among the precious Present  
 that were sent unto Kings, *Isa. lvii. 9. Hos. xii.*  
 O how great is the Preciousness and Worth of Christ  
 It is the Delight and Recreation, the Study and Oc-  
 cupation of Elect Angels, to pry into the Preciousness  
 of Christ, to look upon the Frame and Fabrick of Sal-  
 vation to Mankind-sinners by Christ, that they may  
 therein observe the glorious Attributes of God, his  
 Wisdom, Power, Holiness, Justice, Truth, Mercy  
 all shining and glittering in it, like bright Stars in the  
 Firmament. Let a profane World think what the  
 will of Christ ; let them slight him and his Gospel  
 let them scorn him, and cast him at their Heels ;  
 them trample on his Blood and Passion, as their Ma-  
 ner is, making it a common and worthless Thing ;  
 them despise his high and celestial Mysteries :  
 need not care for their Thoughts ; It is enough  
 God the Father hath honoured and exalted him,  
 the holy Angels do reverence and worship him,  
 that all the Saints do magnify him. *To them that*  
*believe he is precious* : O his Blood is precious &  
 his Promises are precious Promises, his Love is pre-  
 cious Love, and every Thing about him is pre-  
 cious. *What think ye of Christ ?*

(8.) Again, to add no more here, What think  
 ye of his Vertue and Usefulness ? This, I suppose,  
 is imported in the Name CHRIST, and in the

tion objectively considered, *What think ye of Christ the Anointed?* For as Ointment was and is of manifold Usefulness, so is Christ: Especially Oil hath a twofold Vertue, 1<sup>st</sup>, A mollifying Vertue, and a softening Quality; such is the Vertue of Christ: Were the Heart never so hard, he can soften and molify it; a Drop of that Oil with which he is anointed, I mean the smallest saving Motion of his Spirit, can melt and dissolve the Heart, tho' it were harder than a Stone or Adamant, *Ezek. xxxvi. 26. 2dly*, It hath a medicinal Vertue; hence it is said of the Samaritan, *Luke x. 34.* that he poured in Oil into the Wounds of the distressed Man. Christ is the tender-hearted Samaritan, his Blood and Spirit is the Ointment for curing all the Wounds that we got by the Old Serpent. What Wounds, what Plagues, what deadly Diseases and desperate Maladies are among you? Behold, there is no Disease out of Hell that surmounts the medicinal Vertue that is in Christ! O then, *What think ye of Christ?* Is there none here to think highly of him? Now, these Particulars that I have mentioned are imported in the very Name CHRIST, and so implied in the Question objectively considered, or with respect to the Object thereof, *What think ye of Christ?*

The Second Thing here proposed, was, To shew the Import of this Question *Actively* considered, or with respect to the Act of Thinking; *What think ye of Christ?* Now the full Import of this Question, thus viewed, may comprehend more than People are ready to imagine. It is not a passing Thought, or fleeting Imagination; we ought not to explain the Words of Christ by the Motions and Notions of our own Spirits. We need the Spirit of Christ to explain the Words of Christ according to the Mind of Christ, 1 *Cor. ii. last.* We may be sure, as the Apostle says, 2 *Cor. ii. 5.* that *we are not sufficient of ourselves to think any Thing as of ourselves, our Sufficiency must be of God:* And if we can think of nothing aright of ourselves, far less we can think of Christ: And as none can speak duly of Christ, nor call Jesus Lord, without the Spirit

rit; so neither can we think duly of Christ, with the Spirit of Christ. What then is the Meaning this Question relating to its Act of Thinking, *What think ye of Christ?* There are these following Particulars, which I suppose are implied therein, and which I shall also propote by Way of *Query*, that you may search yourselves and apply as we go along.

(1.) *What think ye of Christ?* That is, What know ye of Christ? what understand ye of Christ? Surely ye cannot have a right Thought of that which ye not know or understand. Have ye got the *Spirit Wisdom and Revelation in the Knowledge of Christ* Eph. i. 17. Hath the God, who commanded the Light to shine out of Darkness, shined into your Hearts, give you the Light of the Knowledge of his Glory the Face of Jesus Christ? Hath God revealed his Son in you? Gal. i. 16. Have you seen the Sun? He that sees the natural Sun in the Firmament, hath Thought of it suitable to the Sight he hath thereof. But a Man that hath been born blind, and never seen the Light, he cannot have a right Notion or Thought of the Sun, tho' you should speak never so much of the Glory of it to him. I have heard of a Man born blind, on whom a great deal of Pains was taken to him understand what a glorious Creature the Sun was, and what bright Beams and Rays it sends forth thro' all the World; but he was so far from having any right Thoughts about it, that, after all the Pains taken to him that was possible, he cries out, *O now (says he) I know what it is, it is just like the sound of a Trumpet.* Poor Man; there was the best Notion he could frame about it, for he never had Eyes. So it is here, Sirs, we are all born blind, having no spiritual Eye till God open the Eyes of the Understanding, and lighten the Mind in the Knowledge of Christ: We may speak of his Glory and Excellency; but the best you make of him is, O he is like a very stately and majestic Person as ever ye saw or heard tell of; as if you frame the Image of a great Man, sitting on a throne.

lofty Throne, compassed about with so many sparkling Attendants in fine Robes: And what you have heard with your natural Ears of any Person, or seen with your natural Eyes, or can conceive with your natural Understanding and Reason, helps you to, or furnishes you with Materials for framing such a Notion of him. But what is all this? It is nothing but an Image of your own Brain, a carnal fantastical Thought; the true Christ is the Image of the invisible God, the Wisdom of God, and the Power of God, God-Man in one Person. Now, have you got a spiritual Discerning; for 'the natural Man receives not the Things of the Spirit of God; they are foolishness to him, neither can he know them, because they are spiritually discerned.' The World cannot think of Christ, far less think much of him, because they do not know him: Like *Æsop's* Cock, contenting himself with, and thinking more of a Barley-corn than of a Pearl, because he knew not the Worth of it; so the World think more of the Barley-corn of temporal good things, than they think of the Pearl of great Price, because they know it not: Therefore the Question imports, What *know* ye of Christ?

(2.) *What think ye of Christ?* That is, What *believe* ye of Christ? Knowledge and Faith are like the two Eyes of the Soul; Knowledge is the discerning and apprehending Eye, Faith is the applying and appropriating Eye. And as saving Knowledge is objective Faith, and saving Faith fiducial Knowledge; so without Knowledge we cannot think duly of Christ, with respect to what he is in himself; and without Faith we cannot duly think of Christ, with respect to what he is to us, so as to receive the Record of God, namely, 'That God hath given us eternal Life, and this Life is in his Son,' 1 John v. 11. Which Record 'whosoever believeth not, hath made God a Liar,' ver. 10. That the Question concerns this believing Thought of Christ, is plain from the Context, wherein Christ shows they had but unworthy Thoughts of him, 'if they did not see him to be *David's* Lord, that is, the

*True God and Eternal Life*; in and through Whom, as the God-Man, this Life was to be conveyed from God to Man. This Question then is a Trial of our Faith, which *Faith is the Evidence of things not seen.* And, I suppose, one of the Reasons why Christ here says, *What think ye of Christ?* and not, *What think ye of me?* is, Because tho' now they were speaking to him, and seeing him with their bodily Eyes; yet their Faith was not to terminate on what was the Object of their Sense. We have no more Faith than an Ox or a Horse, if we believe no more than we see and feel: The Brute-beasts think they have what they find they have by Seeing and Feeling; but what do you, that are rational Creatures, think of Things that cannot be seen or felt? 'Faith is the Evidence of Things not seen.' The *Pharisees* here, they saw Christ, they saw his Miracles; but yet, for all that, they saw not the true Christ by Faith, while they saw not his invisible Glory, his invisible Godhead, nor the invisible Seal appended to his Commission for saving Sinners. Therefore it is not, *What think ye of me?* Your Eyes see me, as if I were no more but a Man like yourselves: But, *What think ye of Christ?* Do you believe no more of Christ than you see? If so, then you have no right Thoughts of Christ at all, because you have no Faith. My Friends, the Question concerns you also: It is not, What see or feel you of Christ? but, *What believe you of Christ?* There is a threefold Seeing or Feeling, that is to be separate from Believing. The *First* is a *Corporeal* Seeing or Feeling: *Thomas* thought it a better Way to believe Christ to be risen, by seeing and feeling him, than by running to the Promises without Sight of him; and we all naturally follow him: But Christ tells him, that the best and most blessed Way was quite contrary to that, *John* xx. 29. 'Blessed are they that have not seen, and yet have believed.' Again, *2dly*, There is a *Rational* Seeing, that is to be separate from Believing. Th none can believe, without the Exercise of their rational Faculties spiritualized; and tho' it be the high

ison to believe what God speaks; yet to make na-  
 tural Reason the Rule or Ground of Faith, is not to  
 live at all, but the Way to doubt of all that ever  
 was said. *Thomas* consulted with Reason, and Reason  
 consulted with Death and the Grave, whether they  
 could send their Guests away back and alive again into  
 the World; and so he believed not. If *Abraham* had  
 separated the Sight of Reason from his Faith in the  
 promised Seed, where would his Faith have been?  
 Natural Reason might say, Hark you, *Abraham*, Is  
 it possible that you and *Sarah* can now have a Son be-  
 fore you, when you're both come to such an Age,  
 that you're but dead Stocks? But, when Reason began  
 to speak, *Abraham* stopt his Ears; he considered not  
 the Deadness of his own Body, nor of *Sarah's* Womb,  
 Gen. iv. 19, 20, 21. 'He staggered not at the Promise  
 of God through Unbelief, but was strong in the Faith,  
 giving Glory to God, being fully persuaded that he  
 that had promised was able to perform.' It may be,  
 that Reason is whispering into the Ears of some here, say-  
 ing, O Man, Woman, you're but a dead Stock, a dead  
 tree; Do you ever think to be a Child of *Abraham*, or  
 that you'll bring forth Fruit unto God? But, if you,  
 like *Abraham*, believe with *Abraham*, you'll say, Hold your Peace,  
 Natural Reason, you're but a blind Fool in the Matters  
 of God: Cannot God out of Stones raise up Children  
 of *Abraham*? And as he is able, so he hath given me  
 many Promises in his Word, which he allows me to  
 build upon, and commands me to believe. Unbelief  
 builds only upon Sense and Reason, but Faith builds up-  
 on the Power and Promise of God; What believe you  
 of Christ? 3dly, There is a Spiritual Seeing that is to  
 be separated from Faith. It is true, there is a spiri-  
 tual Seeing of sanctified Knowledge and Understand-  
 ing, which I spoke of already, that is essential to  
 Faith; there can be no Believing without this Seeing:  
 He that sees the Son, and believes in him, hath eter-  
 nal Life. But there is a spiritual Seeing of  
 experience, or experimental Sense and Feeling,  
 which is to be separate from Believing; such as spiri-

tual Mourning, spiritual Joy, spiritual Enlargement or such like Workings of the Spirit. Where they are, they should indeed be cherished with Tenderness, as being a Taste of Heaven, and a comfortable Means of glorifying God on Earth: But dangerous to make them the Ground of Faith; they are ebbing and flowing, up and down, it may be Twenty Times in the Space of one Sermon; your Faith that is built thereupon will be up and down therewith. If you believe no longer than you feel, no wonder that you be always doubting when you are not feeling. And so you're never living by Faith.

- for you're not properly believing, when you are not feeling; Faith is one Thing, and Feeling another. Or, if you build partly on the Feeling of God's Word within you, and partly on the Truth of God's Word without you, then you're like One that would build his House partly on thawing Ice, and partly on a Rock; surely that Part of the House, that was on the Ice, will tumble down whenever the Ice melts. But, were the Building of Faith wholly upon the Rock, that changes not with the Changes of Sense and Feeling, you will find no more Cause for Doubting when you have, than when you want. You will be thankful when you have them, and yet not doubtful when you want them. Unbelief, which builds upon Things seen and felt, and thinks, in the Want of these, All is good, so razeth the Foundation; but Faith, which is built upon the *Evidence of Things not seen*, says, even in the Want of these, All is yet well and secure, Christ is what he was, the Promise is what it was, the Truth of God's Word what it was, however I be changed. These are different Thoughts of Faith and Unbelief; and I think ye? I trow, when the Meaning of the Question is, What believe ye of Christ? the most Part will find, that either they have no Faith, or very little.

Thus *Paul* believed contrary to Sense and Feeling, when he got the Promise of his own Life, and the Salvation of all that were in the Ship with him, *Acts xxviii*. *I believe God*, says he, *that it shall be even as it*

*told me.* See in what Circumstances he was, when he thus believed, *Verses* 15, 18, 20. their Light was gone, the Tempest was on them, and all Hope from outward Appearances was gone; yet *Paul* was assured and perswaded that God would do as he had said: Why, might Unbelief say, if the Sun were shining, and a fair Wind blowing, if the Sun of Righteousness were shining on me, and the Wind of heavenly Influences blowing, and I were fair before the Wind, then I would believe: But now, when there is nothing but Darkness and Tempests, How can I believe? No indeed, you cannot, while you make Sense and Feeling the Ground of your Faith, and not the Truth and Veracity of God in his Word of Grace and Promise. Thus it is in the Matter of Justification before God. The Believer is to look upon himself as righteous, through the Righteousness of Christ; to believe himself perfect in Christ, and fiducially to think himself righteous in Christ: No, says Unbelief, I cannot think that, because I feel the contrary; I feel my own Unrighteousness, Sin and Corruption: Why, if there were no Sense or Feeling of Sin, there would be no Room for Faith; If you had a Righteousness of your own, and a Feeling thereof, then you would have no Need of Christ's Righteousness; but now, that you have a Feeling of your Unrighteousness; and Sin, there is Room for Faith, according to such a Word as that, *2 Cor. v. last.* 'He hath made him to be Sin for us, that we might be made the Righteousness of God in him.' The very Essence of Faith here is to believe the quite contrary to what we see and feel in ourselves, saying, In my self I have no Righteousness, no Strength; but surely in the Lord have I Righteousness and Strength. Now, tho' I should shew no more of the Import of this Question, *What think ye of Christ?* but these Two, namely, What know ye of Christ? and what believe ye of Christ? Surely it is a Matter of eternal Consequence to answer this Question, thus explained; for if you miss the right Answer to these Two Branches of this Question, your Doom at the Great Day

Day will be dreadful, 2 *Theff.* i. 7. 8. 'He will be revealed from Heaven in flaming Fire, taking Vengeance on them that know him not, and obey not the Gospel;' that is, who never had such Thoughts of Christ, as to know him, and believe in him as the Christ of God. Again,

(3.) *What think ye of Christ?* That is, What love ye of Christ, and what Favour have ye for him? As they that know him will believe and put their Trust in him; so they that believe in him will love him, for Faith works by Love. It must be a loving Thought, that Christ here intended by this Question, while in the Context he sets forth himself, not only as *David's* Son, but *David's* Lord, a God-Man, and so a glorious Object of Love, altogether lovely. Were our Affections enlarged wider than the highest Heaven, there is Loveliness enough in a God-Man to fill it; and, could our Hearts hold an Ocean of Love, there is infinite Loveliness in Christ to bestow it all upon: Every Thing in Christ is lovely; and therefore the Question, *What think ye of Christ?* must be, What love ye of Christ? If any Man love not our Lord Jesus Christ, let him be *Anathema Maran-atha*, says the Apostle; surely they are not Believers, that are not Lovers of Christ. It is true, Christ hath many pretended Lovers, that love him only for his Bounty, but not for his Beauty, and that say they love him; but it is not so, if you consider the Qualities of their Love. 1<sup>st</sup>, It is an *easy* Love, they came easily by it, without ever getting their natural Enmity discovered or broken: They were never humbled for their Want of Love; such a Love is not worth a Farthing. Or, 2<sup>dly</sup>, It is an *idle* Love, it does not lead them to his Service, nor draw them to their Prayers; his Commands are still grievous to them. Or, 3<sup>dly</sup>, If it be not an idle, it is a *legal* Love: It may be the Law comes to them, and says, as *Pharaoh* said to the *Israelites*, Ye are idle, ye are idle, *Exod.* v. 17. and so they fall adoring for their Life, according to the *Do* and *LIVE* of the first Covenant. But it is not *Doing* from love to Christ:

t: It is not a Gospel-Love to him as a *Larv-ful*-  
 but a legal Love to him as only a *Larv-giver*,  
 is if he was still standing upon the old Covenant  
 is with them. Or, 4. *bbh*, If it it be not a legal  
 , it is a *loose* and *licentious* Love they have to

It is Love with a Latitude, allowing as much  
 n for the Devil as for Christ, as much Room for  
 World as for Christ, and as much Room for Lusts :  
 y they that have no other Love to Christ, but  
 an easy, idle, legal, loose or 'licentious Love,  
 are not true Lovers; nay, they are true Haters of  
 and Enemies to him. Let them say as they  
 that they love Christ, yet they think nothing of  
 . But, Believer, What think you of Christ?  
 en the Meaning of the Question to you is, *Simon*  
*of Jonas, lovest thou me more than these?* O, can  
 answer it with an Appeal, *Thou that knowest all*  
*igs, knowest that I love thee?* or at least, can you  
 ver it with a Sigh, Wo's me that I cannot love him  
 ought? Surely, if you have not a Love of De-  
 t rejoicing in him, ye have a Love of Desire la-  
 ating after him. Sometimes the loving Soul goes  
 . Communion, and the secret Grone is, O let me  
 Christ at this Occasion! O I must have him, I  
 it have him? Why *must* you have him? Even be-  
 se he must have you, *John* x. 16. 'Other Sheep I  
 ve, which are not of this Fold; these also I Must  
 ing, and they shall hear my Voice.' He hath said  
 , I *must* have you; and that hath brought you to  
 , I *must* have him. Here are two Necessities meet-  
 , his Necessity and your Necessity; his Necessity  
 eed is a pure Necessity of *Love*, but your first Ne-  
 ity was the Necessity of *Want*: But, since he from  
 ve hath a Need of you, as well as you from *Want*  
 ve a Need of him, you must of Necessity meet to-  
 her in Love. You love him, because he first  
 ed you; you seek him, because he first sought you:  
 erefore henceforth, as he seeks you from Love,  
 do you not only seek him from Want, that is too  
 fish; but also let your Way of seeking him grow

up to more Conformity to his Way of seeking you  
namely, from Love, saying, *Saw ye him whom a  
Soul loveth? Tell him that I am sick of Love.* (1)  
what think ye, what love ye of Christ? Again,

(4.) *What think ye of Christ?* That is, What Esteem  
ye of Christ, or what Estimate and Valuation have ye  
for him? This is plainly imported in the Question  
here. Why, might Christ say, ye Pharisees are shew-  
ing your ignorant Esteem of the Law, by all the Qu-  
estions you are proposing about it; but what think  
of Christ, who is the Lord of the Law, as well as Da-  
vid's Son and Lord? You have an ignorantly high  
opinion of *Moses*, but what think ye of Christ? what  
Honour and Respect do you put upon him? Surely  
*to them that believe he is precious*; or, as the Word  
imports, he is *honourable*. Where there is true Know-  
ledge of Christ, there is Faith; where there is Faith  
there is Love; and where there is Love, there is  
high Esteem. Some Things, the more they are known  
the less they are esteemed: But it is not so with Christ  
they that know him most, do esteem him most; God  
the Father knows him best, and he esteems him most  
highly, *Isa. xlii. 1.* Saints and Angels in Heaven know  
him next best, and how they esteem him, you may  
see, *Rev. v. 8, 10, 11, 12.* The more that any  
Earth knows him, the more do they esteem him; and  
only these that do not know him, do not esteem him  
*1 Cor. i. 21, 22, 23, 24.* They that are best Judges  
think highly of Christ. What judge ye, what Esteem  
have ye of him? There is a fourfold Lodging-  
Room that the Esteem of Christ hath in the Souls  
of them that duly esteem him. 1. In their *Intellectual*  
Faculty, that is, in their Understanding this Esteem  
lodges, saying, O I determine to know nothing but  
Christ! O Sirs, if a Man had the Knowledge of  
the Universities in the World centred in him, and  
yet know not Christ, he is but a poor silly Sot. *Paul*  
brought up at the Feet of *Gamaliel*, had a great deal  
of Knowledge and human Literature; but whenever  
he came to know Christ, O, says he, *I count all loss*  
D

*Dung for the Excellency of the Knowledge of Christ Je-  
sus my Lord,* 2. In their *Elective* Faculty, that is in  
their Choice does this Esteem lodge. O they that e-  
steem Christ, they select and single him out for a  
Head and Husband, with whom they resolve to live  
and die, saying, 'Whom have I in Heaven but thee?  
'and there is none upon the Earth that I desire besides  
'thee.' 3. In their *Prosecutive* Faculty, that is, in  
their Affections does this Esteem lodge, these do ar-  
dently and vehemently pursue after him: As nothing  
can satisfy a hungry Man but Food, so nothing satif-  
fies such a Soul but Christ; hence proceeds their In-  
dustry in the Use of Means and Ordinances. 4. In  
their *Retentive* Faculty, that is, in their Memory  
will this Esteem also lodge; while their Esteem of  
him makes them remember him, and their Meditati-  
on of him to be sweet. *When I remember thee upon  
my Bed, and meditate on thee in the Night-watch-  
es, my Soul shall be satisfied as with Marrow and Fat-  
ness, and my Mouth shall praise thee with joyful lips,*  
Psal. lxi. 5, 6. What we love and esteem, will  
have a Lodging in our Minds and Thoughts. And  
where does the Strain of our Thoughts and Medita-  
tions run? is, no doubt, implied in this Question,  
*What think ye of Christ?* What Room do you give  
him in your Heart and Thoughts? Now these four  
Particulars, namely, 1. What *know* ye, 2. What  
*believe* ye, 3. What *love* ye, 4. What *esteem* ye of  
Christ? are here implied.

The *Third* Thing here proposed was, to shew the  
Import of this Question formally considered, with re-  
spect to the Quality of the Act. I have shewed what  
may be implied in this Question, with relation to the  
Object, and also the Act of Thinking: Now the  
interrogative Particle *What*, pointing at the Quality  
of this Act, may furnish us with some further  
Thoughts about the Import of the Question, formal-  
ly considered. It is the *What* in the Text that now  
I am especially upon; and besides the General,  
*What is your Opinion of Christ, What is your Judg-  
ment*

ment about Christ? there is a fourfold *W* implied. (1.) What *Good* do you think of him? Pharisees think much Good of yourselves; but you, and your Righteousness, your Altar Sacrifices, your Temple, your Zeal for *Mose* Law? But, *What think ye of Christ?* Is he in your View than a mortal Son of a mortal Man? wonder then, in this Case, you think little of him. Can you ascend no higher in your Contempt to apprehend him as the Immortal Son of the eternal God, the Eternal Son of the Eternal Father, the Righteousness of God, the Gift of God, the Sacrifice, the true Temple, the Antitype of all the Shadows, the Substance of all the Shadows, the Fulfillment of the Prophecies and Promises? What, do you think him good for nothing, but to be despised, despised, trampled upon? What Good do you think of him? (2.) What *Glory* do you think to be in him? do not darken his Glory, when you look upon him to be the Son of *David*, and not also to be the Son of *David*, and the Lord of Glory, the Root and Spring of *David*; not only the Offspring of a Man, but the Root of *David* as God? What think ye of him as the Glory of God, and the God of Glory, bringing in a Dispensation much more glorious than that of *Moses*, which Glory was to be done *2 Cor. iii. 7, 8, 9.* Christ, as the Sent of God, anointed with the Spirit for that End. If the Ministration of Death written and engraven on Stones glorious, how shall not the Ministration of the new Covenant be rather glorious? If the Ministration of the Law be Glory, much more does the Ministration of the Gospel Righteousness exceed in Glory. And what think you think to be in Christ, who is the Glory of God? Do you see Christ to be thus; and me to be the Christ? Tho' now, might this Glory is under a Vail of Flesh, a Vail of Ignominy and Humiliation; yet this mean Appearance that I'm making now, as if I were no more but a mortal Man, was clearly foretold to you by

phets concerning Christ, even that he should be a Man; and a Man of Sorrows : Can you see nothing of my Glory and Excellency under this Vail ? Is there no Glory in the Sun, because there is a Cloud betwixt you and it ? 3. What *Use* do you think he is of ? for, if he were only the Son of *David*, he could be of no great Usefulness to a perishing World of Sinners : But, do you think and consider, that herein is the Myſtery of Divine Grace ? ‘ God ſo loved the World, that he ſent his only begotten Son, that whoſoever believeth in him might not periſh, but have everlaſting Life.’ If the Braſen Serpent, which was but a Type of Chriſt, was of Uſe to the ſtung *Iſraelites*, what think you of Chriſt ? Can any Thing in the World be ſo uſeful to Sinners as Chriſt ? Of what Uſe is the Law, whereof you’re boaſting ? It is but a dead Letter, a killing Word, a Sentence of Condemnation, a Death-ſummons, a dead Warrant againſt them without Chriſt, who is the *End of the Law for Righteouſneſs*. Who but Chriſt can reconcile God to Man, and ingratiate Man with God ? Who but he can fulfil the Law and ſatisfy Juſtice for them, pay their Debts, heal their Diſeaſes, juſtify, ſanctify, and ſave them, vanquiſh Sin, Death and Hell for them, and at laſt raiſe the mouldered Carcaſe from Corruption to Incorruption, and inveſt it with a State of everlaſting Glory in the higheſt Heaven, with ‘ *Fulneſs of Joy, and Pleaſures for evermore at his Right-hand* ?’ Is he an uſeleſs Chriſt to you, tho’ he fills All in all, and alone can give abundant Satisfaction to the immortal Soul, whereas all Things elſe are but dry and empty without him, and leave Men deſtitute ? O dry Means, dry Miniſters, dry Ordinances, dry Sacraments, dry Sermons and dry Prayers, if Chriſt be away ! O dry Breſts, if he be not the Milk ; dry Branches, if he be not the Sap ; dry Clouds, dry Wells, if he be not the Water ! O what Uſe think ye he is for ? what Work and Service have ye for him ? 4. What *Worth* do you think he is of ? Your Thoughts are employed, might Chriſt ſay, how to tempt me with your Questions about the Law,

undervaluing that Lord God that gave the Law, and that now is come in the Person of the *Messias* to fulfil the Law; and is he unworthy to have a Room in your Thoughts? or what Worth do you think him of? If you judge rightly and think duly of him, you'll find he hath more real Worth than all the World beside: For, put all the Creatures in Heaven and Earth in one Scale, and Christ in another, you'll find them all to be lighter than Vanity. This is plain, if you consider, that when all the World of Men and Angels, and Creatures were weighed in the Balance with Divine Justice, they were found too light to counterpoise it, or give Satisfaction to it; all they together could not make up the full Sum or Value that should satisfy that Justice: It cost more to redeem a Soul, than all that they were worth; 'The Redemption of the Soul is precious, and ceases for ever,' says the Psalmist. But Christ, having unsearchable Riches, is a Mass of Treasure big enough for the Purpose; and therefore, when he was laid in the Balance with infinite Justice, he was found of Weight enough to poise it, without any Creature's Help to hold down the Scale: Nay, 'He looked, and there was none to help, none to uphold; therefore his own Arm brought Salvation. And he trode the Winepress alone, and of the People there were none with him,' Isa. lxiii. 3. 5. Who among the Creatures could go thorow conquering and to conquer, as Christ did, when he had Heaven, Earth and Hell to grapple with? What think ye of Christ then? what Worth do you think he is of? Upon the whole, before I leave this Point, let me ask these two Questions, to bring home this one, concerning what Worth do you think Christ is of. The first Question is, What Price would you buy him at, if you were to buy him? Surely, if you had a due Thought of Christ, and a Discovery of the Pearl, you would for Joy sell your *All* to buy it, *Matth.* xiii. 44, 45, 46. And when all is done, you would see your *All* to be nothing at all, and the Pearl to be *All in all*. Indeed this Treasure is so gear, this Pearl is so precious, that it cannot  
be

be bought at any Price; and therefore the Price of it is, *No Money, no Price*, altogether free, *Iſa. lv. 1.* To buy here, is to beg, and take freely; yet, if the Question be, 'What would ye give for him, if he were to be bought?' Surely, if you knew your own Need, and his infinite Fulness and Suitableness for you, the Question will suggest some great Thought of Christ. Countless thousand Works, if I had them, would I give for him? Yea, but there are some that hold him at a very low Price, they would not give a Groat or a Sixpence for Christ or his Interest, they would not part with a Shilling or a Crown for Christ or his Cause, Christ or his Gospel; nay, they will not part with a beastly Lust for him, their Idols and the World are of greater Price to them. But there are Others that know his Worth better, and are willing to forsake all for him, *Matth. xix. 27. We have forsaken all, and followed thee*; the holy Martyrs thought not their Lives and their Hearts-blood too dear for Christ, *Rev. xii. 11. They loved not their Lives unto the Death*, that is, they despised their Lives in Comparison of Christ, they exposed their Bodies to horrible and painful Deaths, their temporal Estates to the Spoil, taking joyfully the Spoiling of their Goods, and exposing their Persons to all Manner of Shame and Contempt for the Cause of Christ. O but a Soul that by Faith apprehends the Worth of Christ, will cheerfully and willingly give all for him; and, having won Christ, will go away rejoicing, and think his Pennyworth to be very good, very great! The second Question is, *What Rate would ye sell him at, if ye were to sell him?* Judas sold him, and the High Priests bought him for Thirty Pieces of Silver, *A goodly Price that I was prized at of them. Zech. xi. 13.* It is ironically spoken, *A bonny Price indeed for a God-Man*; cast it to the Potter, says the Lord. Men of darkned Understandings, corrupt Minds, and depraved Affections, will sell Christ and his Cause, Christ and a good Conscience for a Trifle: yea, many betray his Cause for some poor worldly

Consideration. O for such a Spirit as I read of in the Forty Martyrs, that suffered so valiantly under *Licinius*, *Anno* 300, that when *Agricolaus* his Deputy, one of the Devil's Agents, set upon them several Ways to draw them to deny Christ, and at last tempted them with an Offer of Money and Preferment, they all cried out with one Consent, [ *Gr. O aidiotēs, O aidiotēs, chremata didēs ta apomenonta ;* ] O *Eternity, Eternity, give us Money that will last to Eternity, and Gold that will abide for ever, such as Christ can give us*: They slighted that pitiful Wealth which was current only in this beggarly World, when coming in Competition with Christ and his durable Riches: they would not sell Christ for a World, nay not for a World of Worlds. O at what Rate would you sell Christ! Surely, if you think duly and highly of him, you'll buy him at any Rate, but sell him at no Rate. It is easy indeed to frame a passing Thought. O who would put Christ in the Balance with any Thing! But stay till a Day of Trial come, and the Question he brought close home, *Now, will you quit Christ and his Cause, or will you quit with Father and Mother, and Wife and Children, and Estate and Fortune, Houses and Yards, and Life and all?* I trow that would be a hard Question; *Skin for Skin, and all that a Man hath will he give for his Life*, he will quit all before he quit with his Life. Surely, if Christ be your Life, you would quit all other Lives for him, a natural Life, a temporal Life, a Life of Pleasure, a Life of Honour, a Life of Ease and worldly Accommodations; and if you think much of him, there is some Life you have quit for him already, at least in Part, and in Desire and Endeavour, namely, a Life of Sin, a Life of Self, a Life of legal Righteousness, that the Life you live may be a Life of Faith on the Son of God. Now, I suppose all these *What's* are imported in the Question, 1. What *Good* do you think of him? 2. What *Glory* do you think to be in him? 3. What *Use* do you think he is for? 4. What *Worth* do you think he is of, when he

he is to be bought or sold ? This Question bears all these in its Bosom, *What think ye of Christ ?*

The 4<sup>th</sup> and last Thing propos'd upon the Explanation of the Import of the Question, was, to shew the Import of it, subjectively considered, or with respect to the Persons that are the Subjects thereof, or to whom the Question is put, in the Pronoun *ye*, *What think ye of Christ ?* And under this Consideration we may take a fourfold View of the Question, (1.) View it as it was put to the *Jews* in general, for so were these to whom Christ is here speaking, Ye that are *Jews*, what think ye of Christ? Ye that are the People of whom, concerning the Flesh, Christ came, for (as ye own concerning Christ) he is the Son of *David*; and ye are the People to whom he and his Gospel behoved first to come, for Salvation is of the *Jews*, *John* iv. 22. Ye are his own People, and what think ye of Christ? Alas, ' He came to his own, and his own received him not, ' they thought nothing of him when he came; and therefore, as *Paul* says, *Acts* xxviii. 28. ' The Salvation of God is sent to the Gentiles, ' and he adds, *They will hear it*. Now, of Consequence, Christ and the Gospel, and this Question with it, comes to you, *Gentiles*, saying, what think ye of Christ? O will ye think nothing of him; or will ye make *Paul* a Liar, who said ye should hear it; or rather, will ye give the Lie to the Spirit of God? Nay, whatever the most part do, yet ' as ' many as were ordained to eternal Life ' will be brought to think highly of Christ, by getting the saving Knowledge, Faith, Love and Esteem of him. (2.) View the Question as it was put to the *Pharisees*, a set of Hypocrites and Self-righteous Persons; Ye that are *Pharisees*, what think ye of Christ? Ye are strict Observers of the Letter of the Law, and think much of your long Prayers, your giving Alms of all that you possess, your Fasting twice a Week, your being no open Drunkards, Whoremongers, Extortioners, nor like this or that Publican; but while you think so much of yourselves and your own Righteousness

teousness, and think nothing of Christ, *Public Harlots go into the Kingdom before you* ; therefore think ye of Christ the Son of *David*, the Lord *wid*, the Lord of the Law, by whom alone *ever Righteousness is brought in*, answering the Spirit not the Letter of the Law only ? The Question comes to be proposed to all of the same Kind these *Pharisees* ; Ye that are Hypocrites and feigning Persons, what think ye of Christ ? Ye t<sup>h</sup> thinking, O you're an honest Man, you have a good Neighbour, just in your Dealing, civil Carriage, and so you fancy yourself to be to the Law blameless ; What, Man are you content judged by the Law ? then to *Cæsar* let us go, Law let us go ; but only look the law broad Face, look not only to the Out side of the Law a Man looking only to the Back and Out-side Looking-glass, or to the Frame and Edge of it, he does not see himself ; but look to the In-the Looking-glass of the Law, to the Spiritu<sup>al</sup> it ; set your Face to the Face of the Glass, you will see what a deformed filthy Creature y<sup>e</sup> so you will find it cursing you to your Face cursing you to Hell for every wicked Thought as Action, saying, *Cursed is every one that c<sup>o</sup>nt in all Things written in the Book of the Law them*. Therefore you have need to think again think better than ever you did, about a Law-just Righteousness, and to think there is need of this tion, *What think ye of Christ ?* (3.) This Question as it was put to the *Sadducees* ; seems they were combined with the *Pharisee* against Christ, if you compare *Verf.* 23, & 34 these *Sadducees* were a Sett of People that deny Immortality of the Soul, the Resurrection of dy, the Existence of Spirits and Angels, *Acts* ; in a word they were half Atheists, if not wh<sup>o</sup> like the graceless Wits of our Day, that call the *Free thinkers* : Well, says Christ, what think *Christ* ? whose Son is he ? If you could vie

y *David's* Son, but *David's* Lord and God ;  
 the God of *Abraham, Isaac, and Jacob*, not  
 d of the Dead, but of the Living ; would you  
 n these Atheistical Tenets, concerning the Re-  
 on of the Body, the Being of Souls ? No, no.  
 uestion then is applicable to all that Sort of  
 : Ye that are *Atheists, Deists*, and damnably  
 us *Free-thinkers*, O what think ye of Christ ?  
 ubt, with *Herod* and his Men of War, you set  
 nought : But O, will you think again and  
 our Thoughts ? let them fix upon Christ a while,  
 u shall find all the Truths of the Bible cleared  
 ndicated, by him who is the Truth itself ; and  
 is eternal Son of God is sent from the Father,  
 ose to confirm them by his Doctrine, Life,  
 and Resurrection. Again, (4.) View the Que-  
 with Respect to its general Design, which is  
 er with all other Scriptures) the Profit of all  
 m it comes, for their Reproof, Correction, or  
 tion in Righteousness, 2 *Tim.* iii. 16. and for  
 cing of Sinners, or confirming of Saints : And so  
 es to all and every one of us, Ministers or Peo-  
 igh and Low, Rich and Poor, what think ye  
 ist ? And here I have Occasion to look round  
 me, and ask the Question at all and every one  
 ears me ; and indeed we may begin first at our-  
 O we that are Ministers, what think we of  
 : ? Is he the Son and Lord of *David*, the eter-  
 n of God ? Surely we cannot think, or speak,  
 ach too much of Christ. It is our Honour, if  
 n say, We preach not ourselves, but Christ Je-  
 e Lord ; and that to us, who are the least of all  
 ; (may some of us say) should this grace be given,  
 ach among the *Gentiles* the Unsearchable Riches  
 rist : But, while we speak of Christ to others,  
 do we think of Christ ourselves ? To be sure, if  
 not think of Christ as we ought, we will not  
 of Christ as we ought. Christ in the Heart, and  
 t in the Mouth, make right Preaching. If any  
 h Christ out of Envy, as the Apostle says, it is  
 well

well that Christ is preached ; but as it must be but heartless bungling Work to such, so they would do well to consider, that the Question is not, What preach ye of Christ ? but, What think ye of Christ ? Again, O ye that are the People, What think ye of Christ ? whatever be your State or Condition, Sex or Quality, the Question comes to you ; and let none of you dare to neglect the pondering on it, when Christ himself is posing you with it, what think ye of Christ ? Ye that are Magistrates, or in Places of Power, Trust and Authority, what think ye of Christ ? Are you employing your Power for Christ, and his Cause and Interest ? Ye that are Masters, or Mistresses of Families, what think ye of Christ ? Is it the Language of your Soul, As for me and my House we will serve the Lord ? Are you desiring with *Abraham* to command your Children, and your Household after you, to keep the Ways of the Lord, and praying for them, and instructing them in the Knowledge of Christ ? Again, Ye that are Children under your Parents, O what think ye of Christ ? Whose Son is he ? Do you know him to be the Son of *David*, and the Son of G O D too ? And would it not be your great Happiness, to be the Sons and Children of God in him ? Your Father and Mother may die, and leave you, therefore it is your best to seek an Interest in him to be your everlasting Father.

Ye that are Servants, what think ye of Christ ? Would you have him for your Master and Lord ? Is it not the greatest Honour to be his Servants, who is *David's* Lord ? He that was *David's* Son, was *David's* Master ; and as *David* in Spirit called him Lord, so, should not all that is within you call him Lord ? Serve your Masters honestly, but let him who is the Lord of Lords be a Master above all Masters to you. Ye that are Tradesmen, what think ye of Christ ? Have you no Trading with Heaven ? Does your Civil Trade in a World take up all your Thoughts ? Surely it is either an unlawful Trade, or unlawfully used, that cannot consist with this Christian Trade of giving the Chief of your Thoughts to him, that is the Chief among

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Ten thousand. Ye that are Husbandmen, what think ye of Christ ? Do you think more of your Ploughs and Oxen, or Corn and Cattle, and Barns and Goods, than of glorious Christ ? Do you not know, whether you be Tenants, Feuars or Freeholders, that you are Tenants to him, and hold your All of him ? Are you more taken up in thinking of a great Crop, or a good Harvest, than of him who is the Lord of the Harvest, both in a natural and spiritual Sense, and Lord of all that you have ? Ye that are mean Cotters, what think ye of Christ ? Wo's me, does your Cote-house, and your Cow, and your Kail-yard, ly nearer your Heart than precious Christ ? O ! if you were acquainted with Communion with him, you would find a mean Cottage with Christ better than a princely Palace without him. Ye that are poor Beggars, what think ye of Christ ? To the Poor the Gospel is preached ; to you is Christ and his unsearchable Riches offered ; but I fear there are some of you think more of a Half-penny than you think of Christ : Everlasting Poverty and Misery will be your Portion, if your Thoughts be not changed and renewed. You come to Communion-Occasions only to beg Alms, not knowing that then you are at the *Beautiful Gate* of the Temple, where you might get an Alms that would enrich you for ever. You have the Art of begging from Men, and from Door to Door, but perhaps you never think of begging at Christ's Door : O will you begin to think, and to think of Christ, before the Door of Mercy be shut ! Again, ye that are rich, and wealthy in the World, What think ye of Christ ? Hath he given you Riches, think you, to steal away your Hearts from him, or rather to improve them for, and consecrate them to his Honour, and for the Good of others, especially of the Household of Faith ? Men may court your Favour, but you are to be pitied, as a poor miserable Wretch, if you have your Portion only in this Life ; tho' you had all the Gold of *Ophir*, without Christ you have nothing but a Shadow, you are destitute of the true Substance. You

that are wise, mighty or noble, what think ye of Christ? May it not startle you a little, that he hath said, Not many wise Men after the Flesh, not many mighty, not many noble are called; but God hath chosen the foolish, weak, base and despicable Thing of the World: You have no Reason to despair, for he hath not said *not any* of them; but yet you have Reason to think where you are, for he hath said *not many* of them: And indeed, as an Evidence of this, look to the great Men of our Day, you'll see that the Generality of the Nobility and Gentry of *Scotland* and *England*, they think very little of Christ. You that are Scholars and Students, what think ye of Christ? what will all the Wisdom and Literature, liberal Arts and Sciences, and best Accomplishments in the World avail you, without Christ? They will qualify you to be more eminent Servants to the Devil, and his Interest, if you leave not Christ together with them. You may be Students of *Latin*, *Greek* and *Hebrew*, Students of Philosophy, Astronomy, Astrology, Geography, and Mathematics, yea, and Students of Divinity too; and yet lose all your Pains, if you do not study Christ. Ye that are ignorant and illiterate Persons, what think ye of Christ? It may be ye cannot read the Bible; ye were never at a School: your Parents died when ye were young, or else were poor, and could not, or grateful, and would not set you to the School; or if ye can read, that is all: You know not so much as the first Principles of the Doctrine of Christ, and can hardly tell whose Son he is. If you could be brought this Day to think highly of Christ, then should you know and follow on to know the Lord. O neglect not hereby the Means of the Knowledge of Christ; if ye learn of him, he will make you wiser than the rest of the World, for as far behind as you are, even wise unto Salvation. Ye that are old Men and Women, what think ye of Christ? How many Thousands and Millions of Thoughts have you bestowed upon the Devil, the World and your Lusts, and Idols in your Time, *which* would have been better bestowed upon Christ.

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and the Concerns of your eternal Salvation? And now, that Death, Judgment and Eternity are hard at Hand, O, how can you think of going down to the Grave, and in to an everlasting State, without being in Case to answer this Question to Purpose, *What think ye of Christ?* Ye that are young Men and Women, what think ye of Christ? Ye are now in the Flower of your Age; O, shall not Christ have the Flower of your Thoughts, that according to the Father's Promise to him, he may have the Dew of his Youth, by your dedicating to him the Dew of your Youth, and fleeing all youthful Lusts? Ye that are Bairns and Little-ones, Lads and Lasses, Boys and Girls, capable to think, O what think ye of Christ? Alas, Bairns (to say a Word to you) you may see what ill Herbs you have, that make you think more of little Plays and Trifles, Niggays, and Butterflies, than you think of Christ: You mind any Thing sooner than your Creator or Redeemer, whom God calls you to remember in the Days of your Youth. Therefore, after this, when you are playing, will you think more of praying? for God says, *I love them that love me, and they that seek me early shall find me*: And think more of reading the Bible, like young *Timothy*, who, from a Child, knew the holy Scriptures. In a Word, if there be any Body here that thinks I have mist them, know that the Question is to all and every one of you, *What think ye of Christ?* O graceless World! How unworthily do you think of Christ? The covetous Man thinks more of a groat than of Christ, like *Demas*. Ambitious Men think more of a Hat than of Christ; like *Haman*, or as *Saul*, who said to *Samuel*, Honour me before the People. The voluptuous Man thinks more of a base Lust, than of Christ. The Drunkard thinks more of a hearty Cup, than of Christ. The glutton thinks more of a hearty Meal, than of Christ. The proud Man thinks more of himself, than of Christ. Pride of Righteousness thinks more of Prayers, and Attendance on Ordinances, than of Christ. Pride of Grace thinks more of a good

Frame

Frame, than of Christ. Pride of Wisdom of a Witticism, or of a fine Discourse, the Pride of Beauty thinks more of a Skin plexion, than of Christ. Pride of Bra more of a fine Suit of clothes, than of the filly Sheep wore it on her Back before hold how Christ is vilified and underv World! But, O Believer, What think y Surely, if you be a gracious Person, Chr you a precious Person ; and you'll wonder ly and Madnes of the World, that sets e above Christ, in their Thoughts and Este they are ignorant of Christ, and ignorant of if they were convinced of their Sin and N would think much of a Saviour and Re they knew their Disease, they would thi such a Physician to heal them ; if they kne kedness, they would think much of such a clothe them ; if they knew their Poll would think much of such a Fountain to if they knew their deep Arrears to Divine Dyvour-state, they would think much of to pay their Debt. Surely, if they knew, not thus despise the Lord of Glory. How known to all and every one of you, that t is put to you ; and you ought to put it t before God, by discovering what you are you stand. And now, having opened th the Question, in the several Branches of next to.

### THIRD HEAD.

The *Third* general Head proposed, na fer some Reasons of the Doctrine, why thi leading Question in the Christian Ca which People are to try themselves ; Question is put as a Touchstone, for disc Mettal we are of, *What think ye of Christ*

1. This Question is put, *What think* because, without right Thoughts of Chr *no* right Thought of God ; and without

of Christ, there is no true Knowledge of God.  
is an invisible God, and Christ only *is the Image*  
*invisible God*, Col. 1. 15. There are three  
to know, see and apprehend God: One is, by  
Creatures he hath made, Rom. i. 20. *The in-*  
*visible Things of God are clearly seen from the Creation of*  
*World, even his eternal Power and Godhead:*  
her is by the Scriptures, for they make God  
in; but the Third and only saving Way of know-  
nd apprehending God, is by Christ. Now, the  
wledge of God, that we have by the Creatures, is  
he Knowledge we have of a Man by his Work-  
hip, which he hath wrought: If the Workman  
be rare and excellent, such as hath required great  
nd Strength, then we conceive the Man that hath  
it, hath been a wise Man, a strong Man, and the  
according to the Nature of the Workman-  
: So, when we know God by the Creatures, we  
eive, that the God that made them, must be a  
: God, a wise God, a powerful God, But next,  
Knowledge that we have of God by the Scrip-  
; I mean, the literal Knowledge, is like that  
wledge that one gets of a famous learned Man, by  
ing what he writes: If in his Writing he hath  
covered much Learning, vast Sense, and solid  
gment, accordingly we conceive him to be a sen-  
judicious Man. So, by reading the Word, we  
conceive of God's Excellency, as we do of a Man  
is Writing; but the Knowledge of God, that we  
by Christ, is like that Knowledge which one gets  
King, by having seen his Image, or rather his  
who is as like him as he can look. Now, Christ  
like the Father, and so truly and really his  
ge, that tho' blind *Arians* cannot see the essential  
ry of the Father in him, yet he says to *Philip*,  
*John* xiv. 9. *He that hath seen me, hath seen the Fa-*  
Now, in the Book of the Creature we may see  
Being of God, in the Book of the Scripture the  
of God: But above all these, we have another  
, written, as it were, with the Rays of the Sun,

even Christ, whom we may call a Book, for he is still [Gr. *o Logos tu Theou*] the Word of God ; but he is not made with Ink and Paper, he is a living Book, a living Picture and Representative of the Father, the Brightness of his Glory, and the express Image of his Person, *Heb. i. 3.* The saving Knowledge of God is by Christ, *John i. 18.* and in Christ, *2 Cor. iv. 6.* And again, hence,

2. This Question is put, *What think ye of Christ?* because. without right Thoughts of Christ, there can be no Religion, and consequently no Salvation. There is no coming to God, but in Christ, *John xiv. 6.* *I am the Way, the Truth, and the Life; no Man cometh to the Father, but by me.* Without believing Thoughts of Christ, then we cannot worship God aright or acceptably ; for *without Faith it is impossible for to please God*, *Heb. xi. 6.* And I have shewed you already, that right Thinking is Believing ; and without believing in him, there is no Salvation : He that believes not, shall be damned ; for there is no other Name given under Heaven, whereby we must be saved, neither is there Salvation in any other, *Acts iv. 12.* A Man, that cannot think of Christ as he ought, cannot perform a religious Action as he ought : As the evil Man, out of the evil Treasure of his Heart, brings forth evil Things ; so a good Man, out of the good Treasure of his Heart, brings forth good Things, *Matt. xii. 35.* Now Christ in the Heart, by his Spirit, is indeed a good Treasure ; and as natural Thoughts produce natural Actions, carnal Thoughts carnal Actions ; so spiritual Thoughts bring forth spiritual Actions, and Christian Thoughts Christian Actions. True Religion begins and advances with the right Thoughts of God. I defy a Man that knows the Lord, to pray or worship God comfortably, without some due Apprehension of Christ ; for as in Christ alone God is well pleased, so it is in the View of Christ, or of God in him, that the Soul is well pleased.

3. This Question is put, *What think ye of Christ?* because it is the best Rule of Self-examination, seeing

ns Thoughts of Christ are, so is their State ; as  
 hink in their Heart, so are they, *Prov. xxiii. 7.*  
 can be risen with Christ, then his Thoughts and  
 ions are set on Things above, where Christ sits  
 right Hand of God, *Col. iii. 1, 2.* If you be  
 ians indeed, then you have Christ in you the  
 of Glory, *Col. i. 27.* and if Christ be in you,  
 I have a high Room in your Thought and E-  
 ; and therefore it is laid down as the best Rule  
 imination, *2 Cor. xiii. 15.* *Examine yourselves,*  
*er ye be in the Faith, prove your selves, know ye*  
*r own selves, how that Christ Jesus is in you, ex-*  
*be Reprobates ? If any Man have not the Spi-*  
*Christ, he is none of his, Rom. viii. 9.* Now, *they*  
*ave the Spirit, do mind the Things of the Spirit,*  
*ings of God, and particularly the CHRIST of*

This Question is put, *What think ye of Christ ?*  
 e this Question comprehends all other Questions  
*igion.* After the *Pharisees* had done with asking  
 tittle Questions about the Law, Christ proposes  
 uestion, which swallows up all their Questions,  
 mprehends all that is necessary to be known ;  
 we could answer this Question to Purpose, we  
 be in Case to answer all the Questions that con-  
 oth the Law and the Gospel ; for Christ is the  
 f the Law, and the Sum of the Gospel. They  
 now Christ, they know where to find all the  
 ousness that the Law requires, and all the Grace  
 ie Gospel promises ; and so this Question is the  
 end of the *Christian Catechism*, and that not on-  
 h Respect to Knowledge, but also with Respect to  
 ce and Experience. Christ is the Sum of practi-  
 odlines, for without him you can do nothing,  
 y him strengthening you, you can do all Things.  
 Christ is the Sum of experimental Religion also ;  
 Experience is not worth much, that hath not  
 : for the Sum total of it, for it is out of his Ful-  
 e receive Grace for Grace : And when a Man can  
 'holding his' Glory, I have been changed into

the same Image, it is a rich Experience. In a W all Questions that relate to Christian Experience be reduced to this one, *What think ye of Christ?* the Question be, What know ye of Conviction? V know ye of Conversion? What know ye of Illumi on? What know ye of Regeneration? What kno of Justification? What know ye of Sanctificat What Interest have ye in Christ? What Part and tion have ye in the Son of *Jesse*? What Share ha of his Grace, and what Hope of his Glory? All Questions may be answered with the Answer of *What think ye of Christ?*

5. This Question, *What think ye of Christ?* is because he would, by this, put a Stop, and gi Check to all unnecessary curious Questions: were but curious Questions at best, that the *Scribes* and *Pharisees* had asked of Christ; but Christ gives a Check to them, by a Question of lasting Moment. Some, that are but witless P fessors, shew a deal of Curiosity in some of their Q ons, such as, *Who was Melchizedeck's Father?* the like? but O, here's a more necessary Que: Who was Christ's Father? what think ye of C and whose Son is he? Here is an Ocean of Wif that you may profitably dive into, and yet never to the Bottom of it; for who can answer that Que about Christ's Father, *Prov. xxx. 4. What is his N and what is his Son's Name, if thou canst tell?*

6. This Question is put, *What think ye of Ch* because our Thoughts are but lost, if they be wared upon him: Till we be brought to thi Christ duly, all our Thoughts are but lost Thou and vain Thoughts; O Jerusalem, *wash thine l from Wickedness, how long shall vain Thoughts within thee?* The Lord sees the Thoughts of M be but Vanity; our Thoughts are like Birds f from Mountain to Mountain, and skipping from l to Place; and like Bairns running after Butter their Pains are lost; and so are our Thoughts while they are not terminate upon Christ.

7. This Question is put, *What think ye of Christ?* because there are so many mistaken Thoughts of Christ in the World; *He is despised and rejected of Men:* The World is filled with Prejudice against him saying, *Can any good Thing come out of Nazareth?* Therefore we ought to come and see, and consider what he is, and whose Son he is, that we may not run into the same common Mistake with the rest of the World, and that we may not take him for a *Root cut of a dry Ground*, Isa. liii. 2. *having no Form or comeliness.*

8. This Question is put to us, *What think ye of Christ?* because we have mistaken Thoughts of other Things, while we have not right Thoughts of Christ. The *Pharisees* had mistaken Thoughts of God and his Law, because they had not right Thoughts of Christ; therefore Christ proposes this Question. And indeed, Sirs, we mistake God, we mistake the Law, we mistake the Gospel, we mistake our selves, we mistake our Duty, we mistake every Thing, as long as we misken Christ. A Man may mistake so far, as to think that he is about his Duty to God, and yet may be fighting against God, while Christ is not known or thought upon, *Acts* xxvi. 9. *I verily thought that I ought to do many Things contrary to the Name of Jesus of Nazareth,* says *Paul*; and accordingly he was persecuting Christ in his Members; yet he thought he was doing God Service, till once Christ discovered himself, and cried to him, saying, *Saul Saul, why persecutest thou me?* Then he began to think of Christ, saying, *Who art thou, Lord?* Why, *I am Jesus whom thou persecutest.* Whenever he began to think duly of Christ, then he saw he had been in a Mistake. People may think verily they ought to do this and that against some of God's Children; but, if they had other Thoughts of Christ, they would have other Thoughts of their Duty, and would see that verily they ought not to do so. Again, *Paul* thought his own Righteousness *Gain*, before he knew Christ; but then he thought it

Loss: *What Things were Gain to me, these Loss for Christ.*

9. This Question is put, *What think ye* because thus you may come to understand his Thoughts of you. It is true, *His Thoughts our Thoughts, nor his Ways our Ways; for a* *mens are higher than the Earth, so are his higher than our Thoughts:* And hence he Thoughts of Mercy towards a poor Soul, there is nothing but Wrath in his Heart against this I say, That as to your knowing and understanding of his Thoughts towards you; as, on the other Man in a natural State cannot have high, becoming Thoughts of Christ, and so cannot that Christ hath any favourable Thought while he remains thus in Unbelief and Doubt of Christ; nay, he may know and understand mainly in that State thoughtless of Christ, and against him, that Christ will come in flaming fire to take Vengeance on him, *2 Thes. i. 7, 8.*

On the other Hand, the Man that hath got such a View of Christ, as to create high, spiritual and becoming Thoughts of Christ, he may from thence understand that Christ thinks well of him, and that his Thoughts towards him are Thoughts of Peace and not of Wrath to give him an expected End. It is true that the Thoughts of the Believer are not up and down, and low, as the Believer's Thoughts of him are; but Christ's Thoughts are unchangeably the same, whether the Believer's Thoughts of Christ are high or low; then he is in best Case to know and understand his loving Thoughts towards him. Why, even as the Sun may be known by the Streams, so it is with Knowledge, Faith, Love and Esteem of Christ; but Streams that flow from Christ's kindness towards us: *We love him, because he first loved us; we think of him, because he first thinks of us; therefore, by what we think of Christ we may know what he thinks of us:* If you think highly of him, you may thence know he thinks favourably of you.

; if you think much of him, you may know he  
 is much of you. O, may a Believer say, I have  
 reason to think much Good of him, for he is *fairer*  
*than the Sons of Men*, the spotless Lamb of God; but  
 I have no Reason to think much Ill of me, for I am all  
 black and deformed like Hell and the Devil. But I'll  
 show you, Believer, that all his Thoughts of you make  
 you to be in him, what he thinks you to be in him, how-  
 deformed you are in your selves, and see your  
 reason to be; yet, I say, as his Thoughts make Things  
 to be (for he but thought there should be a World,  
 there was a World; whenever it was his Mind  
 that it should be, then it was, and whatever he thought  
 to be, that it was, according to his Thought) and as  
 his Thoughts of you make you to be in him, what you  
 are in him:—So, if you think him fair and altogether  
 fair, he is not behind with you, for he thinks you  
 too; hence, to the Spouse, that was admiring his  
 beauty, he says, *Song iv. 7. Thou art all fair, my*  
*love, there is no spot in thee*: And he does not say  
 anything, but what he thinks, his Words express his  
 thoughts; for he cannot lie, who is the Strength of  
 Israel. Now, Believer, if you cannot think or believe  
 that you're altogether fair in him, because you see your  
 self altogether foul in yourself; know, that if you saw  
 your self to be all fair in your self, there would be no  
 need of, or Room for believing that you're all fair in  
 him. Hence he hath left Deformities about you, that  
 there may be Room for Faith; therefore let the Feeling  
 of your Deformity make you humble, but let it not  
 hinder your Faith, which must not stand upon Feeling,  
 must act contrary to it upon Christ's Word: For,  
 you ground your Faith upon what you feel in your  
 self; you'll never believe what Christ says anent your  
 being *all fair*, and your being *made the Righteousness*  
*of God on him*, 2 Cor. v. last. If your Faith then  
 do not act so as to raise your Thoughts of Christ as alto-  
 gether lovely, fair and spotless, you have Ground to  
 conclude by that same Act of Faith, that he hath high  
 thoughts of you, as being all fair and spotless in him,

what

whatever Deformity you feel in your self. infinitely more to you, Believer, than you be to be : But, whatever you believe him to be be sure he is that to you, you have all that him ; for Faith's Seeing and Having is all as Believing is explained by Receiving, and by Believing, *John* i. 12. What you believe receive, and what you receive you have, and have in him you are in him ; having Be Riches and Righteousness in him ; you are rich and righteous in him ; and consequent you believingly think he is all fair and glo may know he thinks you all fair and glorio and he thinks no more of you than what are in him. The Question then is put, be may know, by what you think of Christ, w thinks of you.

10. This Question is put, *What think ye* because we can never think too much of hi the God-Man, *David's* Son, and *David's* I God as well as Man : O what a glorious our Contemplation is here ! You may thin of your selves and your own Righteousness cannot think too much of Christ and his ness : Yea, when you think any Thing of y your Righteousness, you think too much c when you think as much as you can of Ch Righteousness, you think too little of I may think too much of Creatures, but you ca too much of Christ. Yea, you may thin of Angels, as the Apostle *John* did, when h to worship towards the Feet of the Angel, R To think of the Nature of Angels, with el Reverence and Adoration which we are to we think of Christ, would be Idolatry ; an of Christ, with the same Frame of Heart : Angels, would be Profaneness : Thus we ma highly and reverently of Angels ; but we c of Christ too highly, too reverently ; nor c too much of him, who is the Lord of

om we are to honour even as we honour the Fa-  
 . These are the Reasons of the Question.

#### FOURTH HEAD.

The 4th general Head proposed, was, To make  
 application of the whole. And it may be applied for  
 the following Uses. 1. For *Information*. 2. For  
*edification*. 3. For *Trial*. 4. For *Exhortation* and  
*edification*.

It may be applied for *Information*, in these and  
 like Lessons following. 1. Hence we may learn,  
 the great Question in the *Christian Catechism*  
*What think ye of Christ?* Then the Sum of Christian  
 knowledge lies in this one Word, namely, CHRIST.  
 is not in God absolutely considered, by what he is  
 in himself; but in God relatively considered, by what  
 is to us, namely, in Christ: Therefore I observe,

the Question is not, *What think ye of God?* but,  
*What think ye of Christ?* For, as God out of Christ  
 stands in no Relation to us Sinners but that of an Ene-  
 my, and a consuming Fire; so the Nature, Essence,  
 and Immenfity of God, and what he is in himself, is  
 the great Christian Question; but rather, what he  
 is to us, and so what he is in Christ. All the saving  
 manifestations of God to his People in Scripture were  
 not of God, absolutely and essentially, in what  
 was in Himself, and in his Nature; but relatively,  
 what he was to them; and so it was ay in Christ.  
 Thus, when he came to *Abraham*, he said, *I am thy*  
*old, and thy exceeding great Reward: I am thy*  
*God, and the God of thy seed, which seed was Christ,*  
 Gen. l. iii. 16. in whom that Covenant and Promise was  
 established to *Abraham* and his Offspring: And when  
 he manifested himself to the Patriarchs that came of  
*Abraham*, *Isaac* and *Jacob*, his ordinary Way was to  
 make himself known upon that Ground of the new  
 Covenant established in Christ, *Abraham's Seed*;  
 hence, when he came to them, he used to say to them,  
*I am the God of Abraham, the God of Isaac, and the*  
 God.

*God of Jacob*; that is, he manifested himself not absolutely, by what he was in his Nature, relatively, by what he was to them in Christ mixed Seed. If we begin to dive into that (*What think ye of God?*) we may soon lose our way and come to the Philosopher's Demand of an answer that Question, and then a Week, an Month, and then till it is impossible to answer Nay, we ought not to be curious in searching the Nature of God, let us get a Dash; for human Philosophy cannot reach it, yea, I doubt if Wisdom can. It is the only pleasant, saving, profitable Enquiry, to study this Question, (*What think ye of Christ?*) Here we may find what God is. To enquire what God is in himself, absolutely, is no saving or profitable Enquiry. Profit is it for a Man, who lives under the North and sees not the Sun for one Half of the Year, he should count the Course of the Sun all that time that he sees it not? Or, what Profit were it for him to go and count what Rent the King of Morocco or the Emperor of China draws every Year, and none of it? As foolish is it for us to begin to enquire what God is absolutely in himself, and not what he is relatively to us; therefore the Question is not (*What think ye of God?*) but, (*What think ye of Christ?*) this, by the By, shews the Difference that the learned Fool seeks to know and comprehend what is this Mystery of the Trinity, and there he mires himself; he seeks to know what God is in himself, and not what he is to him: But the poor Christian is herein wiser than that learned Clerk, for he knows what God is to him, better than all the learned Divines with their curious Speculations: Tho' yet his Soul may otherwise be very ignorant and ignorant yet he is wise unto Salvation, because he knows that Christ is made of God to him Wisdom, Righteousness, Sanctification and Redemption; and

1. he is upon the surest and safest Way to  
 for he sees God in Christ, and God rela-  
 in Christ, for Christ is our Relation as  
 mediator. And indeed, Sirs, to believe in  
 believe God's Relation to us, and God  
 us: For, when we look to Christ, we  
 in; and when we see God in him, we see  
 conciled in him to us, and well pleased in  
 2 Cor. v. 19. *God is in Christ reconciling  
 himself.* Mat. iii. last. *This is my beloved  
 whom I am well pleased.* I own indeed,  
 be a Believer, and yet apprehend God to  
 y; but then he is not believing, he is not  
 Christ by Faith: It is an unbelieving  
 hath then of God; for a believing Thought  
 ould give him another Thought of God,  
 iend and Father in him. This then, I  
 useful Inference, That the Sum of Chri-  
 dge is Christ.

we see what is the best Matter for Medi-  
 the best Rule for Self-examination. Here  
 noble Subject of Meditation, namely, to  
 rist; and here is the most excellent Rule  
 tion, namely, to ask our Souls that Que-  
*think we of Christ?* Meditation and Self-  
 are Duties much neglected among us;  
 tual Exercises, directly cross and oppo-  
 ain, wandring, idle and unfixed Hearts,  
 rather go betwixt the Stilts of a Plough  
 ng to Evening, than travel betwixt these  
 for one Half-hour, tho' yet they are like  
 that Plough by which the Fallow-ground  
 it must be plowed up; but when the  
 egin to come in betwixt these two Stilts  
 n and Self-examination, behold on a sud-  
 k it in broad Scots ) they *quit the Plough,*  
*by with the Harrows.* No doubt you will  
 om sad Experience; that your Thoughts are  
 er like wild vitious Horses, running mad  
 e through the Fields, without keeping any

ROAD, or observing any Rule; but here is the  
 Matter and Rule, both for regulating our Thoughts  
 in Meditation and Self-examination. As for Meditation,  
 the best Way is to think of Christ: Why  
 may think upon a Promise, but out of Christ  
 find no Comfort in it, for all the Promises are *Yea*  
*Amen* in him; and so you will not find it your  
 but by looking to Christ. Yea, you may think  
 God, but out of Christ you'll find no Comfort in  
*Psal.* lxxvii. 3. *I remembred God, and was troubled*  
 But the Antidote against that Trouble is bel  
 Thoughts of Christ; therefore says Christ to his  
 ciples, *John* xiv. 1. *Let not your Hearts be troubled*  
*ye believe in God, believe also in me.* If you thi  
 on the Law, you'll find there you're drown'd in  
 both to the Command and Curse, till once ye li  
 Christ the End of the Law for Righteousness.  
 think upon your Duties that God calls you to,  
 find them a heavy Task, till once you look to  
 and then you'll find his Yoke is easy, and his  
 commands are not grievous. Again, as to Self-examin  
 the best Rule here is to say to your Souls, *What is*  
*of Christ?* They are but proud self-conceited  
 that do not think highly of Christ, and God as  
 them not, *2 Cor.* x. last. *He that glories,* says  
 pottle, *let him glory in the Lord: For not he*  
*commends himself is approved, but whom the*  
*commends;* intimating, that they that glory only  
 Lord, they discommend themselves, and are co  
 ded and approved of God, but they that do no  
 in the Lord, nor think highly of him, they co  
 themselves; but are discommended and disappr  
 God; yea, they deceive themselves, *Gal.* vi. 3.  
*Man think himself to be something, when he*  
*thing, he deceives himself.* Self-conceit is Self  
 and as they are Self-deceivers who are Self-e  
 so they are all Self-exalters who are Christ-de  
 they think not much of Christ, who think in  
 themselves: And so, to enquire what you t

Christ, is the best Way to find yourself out, what you are in State or Frame. You may by this Rule know how to judge of your own Thoughts: You may think of a thousand good Things, you may think of Sermons, you may think of Death, Judgment and Eternity; but tho' you may think seriously on these subjects, yet the Rule whereby to judge of the Rectitude of your Thoughts about them is here, Do they lead you to high Thoughts of Christ, in whom alone we can think of Death without Horror, Judgment without Terror, and Eternity without Fear or Dread? *3dly*, Hence we may see, that Christ himself is the best Judge of Mens State; for he can look in to the Heart and Thoughts of Men, and say, *What think ye of Christ?* All Judgment is committed to the Son of God, and he will cast many whom the World approves, because, whatever Men think of them, yet he knows at they think little of him and his Father. Also, he will approve of some whom the World casts; because, however the World thinks little of them, yet he knows at they think much of him and his Father; for they know him, and whose Son he is. Christ's Question shews that he knows our Thoughts; for, to whom all we give an Account of our Answer to this Question? None in all the World knows what we think of God himself, and Christ is God. Christ discovers the Ignorance of the *Pharisees* here also, and shews that they knew their Thoughts were amiss: *If he be David's Son*, says he, *how does David in Spirit call him Lord?* Here they were confounded, and might have been contented that their Thoughts were Naught. Indeed, it was one of these Things that old *Simeon* declared concerning Christ, that *He should be a sign that should be spoken against, that the Thoughts of many Hearts might be revealed*, Luke ii. 35. Thus, when Christ met with the Woman of *Samaria*, he revealed many Thoughts of her Heart to her, and gave her a View of her Jewd Tricks. Come and see a Man, says she, *at told me all Things that ever I did; is not this Christ?* As Satan presented to our Lord Jesus the wo

of the carnal By-standers, let be these who enlightned with the Spirit of Discerning, to Voice of *Christ* from a *Stranger*. However, of Ministers what ye will, the great Question *think ye of Christ?* Wo to us, if our only to bring People to say, *What think ye of him?*, and what think ye of such a Sermon make Christ a Convert for raising our own he can instantly command an Angel to smite *Herod*, and order us to be eaten up of V not giving God the Glory. O what shoul of us? Tho' we magnify our Office as Amb Christ, yet in our selves some of us are as finisful Pieces of Dust as any of you; we are chief of Sinners, as well as you; we need and Spirit of Christ to justify and sanctify as you; let us decrease, but let Christ increase of us be made Instruments of Good to you it engage you to think the more of Christ, work such a Work by such seckless and unments: He puts the Treasure in earthen V the *Excellency of the Power may be of God* of us. Whatever Honour God calls you to them for their Work's Sake, yet if your Est upon the Minister or his Work, saying, O of yonder Minister, and I think much of mon, you need to begin to think better; for Question is, *What think ye of Christ?* I the best Sermon that works the highest T Christ.

The 2d Use is for Conviction and Repr these that are filled with unworthy and u Thoughts of Christ, with ignorant and Thoughts of him. Some have no Thought at all; some that think of him, yet thin of him; some think little of him; s hardly and harshly of him; some think n basely of him: To speak of all the bas Thoughts of Christ that the World is would be impossible. O how basely d

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Christ, and his supreme Godhead. If I had  
d it necessary to confine my self to the first  
of Christ's Question here, *What think ye of*  
The other Branch, namely, *Whose Son is he?*  
ave led me particularly to have treated the  
of Christ's Sonship, and eternal Godhead,  
equality with the Father, in Opposition to  
nable Heresy, which some tell us is creeping  
*land*, as well as it is raging in *England* and

I shall only say, that the Question concerns  
well as the *Pharisees* of old, *What think ye of*  
and whose Son is he? O, can they say no  
an, with the *Pharisees*, that he is the Son of  
' Then, how does *David* in Spirit call him

And if he be *David's* Lord and God, how  
be so, and yet not co-equal with the Father?  
have not Two Lords, or Two God's; the Lord  
d is One Lord, we have but One supreme  
d Lord; therefore Christ, being Lord, must  
with the Father essentially: Christ is the true  
nd eternal Life. But I cannot now enlarge on  
ject. O may *Arian* Doctors begin to read over  
istian Catechism again, and learn to answer this  
n, *What think ye of Christ*; Again, as *Arians*  
othing of his Godhead, but as if it were an in-  
deity; so some that pretend a greater Respect to  
et think but basely of him: *Papists* think no-  
f the Imputation of his Righteousness; *Socini-*  
nk nothing of the Sacrifice of his Death; *Ar-*  
think nothing of the Power of his Grace;  
s think nothing of his Word; *Atheists* think  
g of his Spirit; *Deists* think nothing of his Reve-  
. If we look out to the World, the *Pagans* have  
ought of him at all: The *Mahometans* think  
othing but a great Phrophet at best, and inferior  
*bornet*: The *Jews* think him nothing but an  
tor, and that he is not the Christ, but only the  
nter's Son; or, it may be, a Blasphemer, that  
Devil. And again, if we look in to the Church  
he purest Churches in this Word, among which I  
would

would fain hope the poor Church of not yet lost the Vogue ; Yet, O how n confused Notions, yea, unwarrantable Thoughts of Christ may be there disc among these Churches that are supposed Christian, Protestant and reformed Churches, to speak of doctrinal and practice swarm in the Churches, whereby Contempt upon Christ and his Doctrine, his Truth, and his Yoke, his loving Yoke of obedience. What low Thoughts of Christ : Strain of Doctrine, that tends to confound new-Covenant, Law and Gospel, Faith without ridding Marches duly betwixt his Rivals and Competitors, that seek him in the Glory of Salvation-work. Thoughts of Christ appear in that Sort that consists either in a Life of legal Faith or a Life of open Wickedness ! What low of Christ, as our Righteousness, appear Thing that tends to lead Sinners back to a Covenant of Works ! And what low Christ, as our Sanctification, appear from that tends to lead Sinners off from the Land of Holiness ! How is Christ, and his Meanness disesteemed, to the Encouragement of Self-righteousness ! And how is Christ, and Grace disesteemed, to the Encouragement of Licentiousness ! It is not my Business the Nakedness of any : They are singularly are helped to guard against all Right and Extremes, so as to think no less of Christ than Christ as a Saviour ; and to esteem him without setting upon one Part of Christ against my Work especially is, to strike at that Disesteem of Christ, that takes Place especially in the Visible Church. Where the World thinks so little of Christ, and of him ? Why, 1<sup>st</sup>. Ignorance is a Cause *nulla Cupido* ; As it is impossible for the

the Christ, who have the saving Knowledge of him ;  
 it is not possible that any can prize him, whom they  
 do not know. Many are like *Festus*, Acts xxv. 19.  
 who told *Agrippa*, That *Paul's* Enemies had Questio-  
 ns against him, concerning One JESUS ; Christ is to  
 seem a certain Man, One *Jesus*, but for their Part  
 they know little of him, and are indifferent about him :  
 as a blind Man, what he does not see, he cares not  
 for, tho' he be told of it as never so fair and beautiful ;  
 natural Men are blind, 2 Cor. iv. 4. they can see no  
 beauty or Comeliness in Christ, for which they should  
 prize him. Therefore, tho' they may hear of his  
 glory and Comeliness, and be a little mov'd therewith,  
 yet they care not so much for him, as to give him the  
 highest Room in their Thoughts and Esteem. 2dly,  
 Unbelief is another Cause why People think little of  
 Christ ; if they could believe, they would see the  
 glory of God in him, and see him a glorious and love-  
 Object : But, through Unbelief, Christ is loathsom  
 instead of lovely ; hence his Doctrine is loathsom, his  
 righteousness, his Holiness, his Cross : Unbelief makes  
 People think Christ is a Cheat, and God is a Liar,  
 and that he says what he hath no Mind to do ; it  
 makes them think that he is not able to save, or that  
 he is not willing to save. O how basely does Unbelief  
 think of Christ ! Unbelief also will make a Man think  
 good like unto himself, and an Approver of his Sin,  
 Mal. i. 1. at the Close, Thou thoughtest that I was alto-  
 gether such an One as thy self ; and so it makes them  
 think of Christ but very basely. 3dly, Pride and Self-  
 righteousness is another Cause why People think little  
 of Christ, Rom. x. 3. While People think much of  
 themselves, and their Doing, they cannot think much  
 of Christ, and his Righteousness. This is that legal  
 principle that makes Men to do with the Garment of  
 Christ's Righteousness, as the *Ammonites* did with  
 Garments of *David's* Messengers, they clipt them  
 short, that they were not able to hide their Shame :  
 as if it was a Terror and Smiting to *David's* Heart,  
 it cut off but a little of the Lap of *Saul's* Garment,

ought it not to be a Terror to us, to cut off a  
of Christ's Garment, or to clip it so short, as to tell  
that it cannot cover us completely, without  
Rags of our own rotten Righteousness sewed to  
Again, it is this legal Principle that makes Believers  
themselves think it cannot be that they are  
accepted as righteous, perfectly righteous in the Sight  
of God, through the Righteousness of Christ imputed  
to them; why, because they want a Feeling of that Righteousness  
in themselves, which the legal Heart is ready to make the  
Foundation of Pardon and Acceptance: But, as *Luther* said, We must not feel,  
believe, that we are thus righteous; yea, it is this  
hidden Principle of Self-righteousness, that will make  
a Minister preach Christ alone for Righteousness, if  
he were as much for exalting Christ, as any ever preached;  
and yet, before ever you know where you are, you'll find  
him bringing in some legal Duty or Qualification, in  
order to your being justified, that will spoil all; just like  
an untoward Milk-cow, that will let down a good deal of  
Milk very well; but then, with an unhappy Kick of her  
Foot, will tumble it all down to the Ground, when she has  
done; Even so the sincere Milk of the Word of  
Life and Justification through Christ's Righteousness  
may be let down abundantly, that you would think  
the Man as evangelical as *Paul* himself, or any  
body that ever preached the Gospel: But, behold, in a  
sudden, the legal Foot gives it a Kick, and spills it  
when he hath done, or else the Law sets her Foot  
among the midst of the Milk; I mean, mixes  
some dirty Righteousness, and Qualification of our own  
with the fair and clean Milk of Christ's Righteousness  
so as the poor exercised Soul-scanners to take a Drop  
of it. Why, I thought yonder Milk was for me,  
yonder Righteousness of Christ was for me; but then  
I came in a Qualification, that, before ever I could  
be justified, I behoved to do so and so, and to be so  
so humbled, and penitent; and sure I am, I  
lost such a Qualification, and therefore all is lost.

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your Soul, whatever come in this Way, tending  
 ke you look into your self, and stand off from  
 , you may know it is but a Switch of the  
 of Works ; slight it, and set it off, if it hinder  
 om thinking of Christ as your ALL, and from  
 g and drinking his Wine and Milk without  
 y and without Price. 4thly, *Carnal Reason* is  
 r Cause, why People think little of Christ ; for  
 tural Man receives not the Things of the Spi-  
 God, they are Foolishness to him. 1 Cor. ii. 14.  
 is natural Reason, which is so much cried up

Day, when Man goes about to measure God's  
 s, and spiritual Mysteries, with this short Line  
 ane Reason ; and finding, that Reason agrees  
 hese Mysteries, no more than the Sound of  
 Horns, in the View of carnal Sense, was like to  
 lown the Walls of *Jericho* ; Behold, no Fault  
 e found with *Lady Reason*, but Christ's Gospel,  
 e Mysteries thereof, must bear the Blame,  
 , That they are foolish and absurd ; and there-  
 ot to be received or esteemed by such wise Heads  
 , are, who little remember the Apostle's Admo-

1 Cor. iii. 18. *If any Man will be wise, let him  
 a Fool, that he may be wise.* Hence *Luther*  
 : as an infallible Mark that the Gospel was  
 ily preached, and was not the Gospel indeed,  
 , If it was so brewed, fitted, and adapted unto  
 , that all approved of it, and yielded to it  
 bly ; for how then should Christ be a Sign that  
 be spoken against, *Luke ii. 34.* and a Stone of  
 ing, and Rock of Offence ? This leads me to  
 Cause why People think so little of Christ,  
 , The *Calumny* cast upon the Gospel of Christ,  
 e Dispensers of it. Is it possible for the Wisdom  
 World to hold her Peace from speaking against  
 hich she judges to be Foolishness ? How then  
 Christ be not only for the Rising, but the Fall-  
 many in *Israel* ? Mark, says *Luther*, where  
 ll is, even in *Israel*, in that People that seemed  
 Christ's only People, and upon Christ's Side.

It is even in *Israel* that many fall, and in *Isi* Christ is spoken against. Thus, when he came as a Minister of the old and ancient Truths of confirm the Promises made unto the Father xv. 8. when he began to preach the same, the best Part of the Multitude cried out, *What doctrine is this?* Mark i. 27. Whence we may see when a Church hath gone off from any ancient or old Way of expressing it, no sooner are the Truths revived, or set in their ancient Framework presently it is called a new Scheme of Doctrine; ever, by this Means, Satan gets much of his work for it tends to make People think little of Christ and his Gospel. 6thly, *Division* is another Cause why People think so little of Christ. There is a twofold *Division* that I mean; there is not only an outward Church-division, but an inward Heart-division. Doubt the former hath a great Hand in making People to slight Christ; for, when a Church is divided into many Parties, the Generality of People are apt to be stumbled: they say they, we know not whom to believe, at which Side to turn to; every Party says they are for Christ and therefore the indifferent Sort of People they will even let Christ and them both alone. Especially inward *Heart-division* that I mean: the Heart is divided betwixt Christ and the world, betwixt Christ and Idols or Lusts: The World and Lusts thereof, will be sure to carry away the Heart so that it cannot think highly of Christ, while it is so much of other Things. A Man may as soon with one Eye, observe the Stars, and with the other, look at the Earth at the same Time, as he can think highly of Christ, and of his Idols too: Therefore, when a Man is like the pretended Mother, says, Let it be divided betwixt thee and me, thine nor mine, but divide it; God, who is the Father of the Heart, says, Let the Devil rather have it, for God will either have all, or none. Now Men have any approved Idol in the Heart, & despised, his Rival gets all; the divided Heart is a Heart separate, and joined to Idols; and

causes Disesteem of Christ, so as the Man cannot  
of Christ, he must, of Necessity, think of some  
Thing, *Luke xiv. 18.* See how they that were  
ad to the great Supper, the Gospel-banquet, put  
with Excuses, *I have bought a Piece of Ground,*  
*must needs go and see it,* says one: Mark the  
e, *I must need go*; he pleads Necessity, and Ne-  
hath no Law. When the Heart is not wholly for  
t, of Necessity it will be for the World, and the  
thereof: And he that is not for Christ, Satan  
ind him ay enough of Business to take up his  
ghts, and which the Man will reckon so necessary,  
he will have no Leisure to think of Christ. Now,  
this Question is proposed, *What think of*  
? or when Christ is offered, there are two  
of Persons that shew very little Esteem of him;  
that shew they do nothing but despise him in  
Heart: The Apostle compares them to Dogs  
wine, *2 Pet. ii, 22.* 1. There are some like  
, namely, The profane worldly People; for as  
think more of the Mire, than any Thing else, so,  
go to drive him away from the Mire, he only  
a Grunt, and away he goes to the Mire again,  
: rooting his Snout in the Earth: So profane  
ordly People love to wallow in the Mire of  
and to be rooting and rotting in the Earth:  
any go about to drive them from Sin, and to  
heir Noses out of the Earth, they go away  
ng and grumbling in their Heart, that they  
: be allowed their necessary Pleasure and Pro-  
nd they return to the Wallowing in the Mire,  
ooting in the Earth, as eagerly as ever. All  
swer they give to the Question, *What think*  
*Christ?* is a Grunt; they are disturbed a little  
it, and moved a little to mutter some Words,  
ing, as they are affected; but away they go  
ng, with their Mouth towards the Dust; it is  
rist they are thinking of. 2. There are others  
oge, namely, *Legalists*, and *Self justiciaries*, that  
le Enemies to the Gospel of Christ, than the  
World.

Worldling, or openly Profane; for as a Dog more of a stinking Carcase than any Thing if you go about to drive the Dog from his stinking Carrion, he will be ready either to bite, or flee in your Face: Even so Legalists and Justiciars think more of the stinking Carcase of their own Righteousness, and legal Duties, than of themselves: And when any goes about to draw them from the high Esteem of the filthy Rags of their Righteousness, shewing the Loathsomeness and filthiness thereof, the absolute Necessity of being denied thereto, and adorned with nothing but perfect Righteousness for Justification before God, we show them how God justifies the Ungodly, how the Righteousness of God, without the Works of the Law, is manifested in the Gospel; while they go away from the Ordinances, barking, and slandering, calumniating the Gospel which they do not understand or esteem, as if it were a Doctrine of Licentiousness, and an Encouragement of Sin; and they return to their Vomit, their Carrion, neglecting the heavenly Carcase, till the believing Eagles gather together, that they may live by Faith upon the Son of God. Now, be it of what Sorts of Persons, however differently affected, they all agree in their slighting of Christ, upon the same Grounds. What do they think of Christ? at all: The Lord convince and awaken such.

The *Third Use* may be for *Examination* and *Self-Examination*. Let this great Question of the Christian Catechism be a Touchstone, to try what Mettal you are of, and to understand what is your State now, and what will be your Lot for ever: It is, and will be, according to your Answer to this Question, *What think ye of Christ?* helping you into this Enquiry, I would direct you to try it. 1. By the Quality of your Thoughts of the Object thereof.

*First*, Try your selves upon this Question, *What think ye of Christ?* by the Quality of your Thoughts; for it is not the Quantity, like a flying Vapour, that is here in

ut a qualified Thought, that you are to try yourselves by; for Example, (1.) Right and becoming Thoughts of Christ are preferring and superlative Thoughts, Christ is beyond Comparison to the Man: The Language of such a Thought of Christ is this, O what can he be compared unto! If you compare him to a Rose, he is the Rose of *S Sharon*: If you compare him to a Lillie, he is *the Lillie of the Valley*: If you compare him to a Sun, he is the Sun of Righteousness: If you compare him to a Star, he is the bright and Morning-Star: If you compare him to a Chief and honourable Worthy, he is the Chief among Ten thousands: If you compare him to a Head, he is the Head of Principalities and Powers: If you compare him to a Flower, he is the Flower of the Stem of *Jesse*: If you compare him to a Branch, he is the Branch of righteousness: If you compare him to an Advocate, he is an Advocate with the Father: If you compare him to a Counsellor, he is the wonderful Counsellor: If you compare him to a King, he is the King of Kings, and Lord of Lords: If you compare him to a Prince, he is the Prince of Peace, the Prince of the Kings of the Earth: If you compare him with Men, he is fairer than the Sons of Men; If you compare him with Angels, he is the Lord of Angels; let all the Angels of God worship him. The Man does in his Thoughts prefer Christ to all Things in Heaven and Earth, *Whom have I in Heaven but Thee? and there is one upon the Earth that I desire besides Thee*; in all Things he gives him the Pre-eminence, *Col. i. 18*. Then again, (2.) Right and becoming Thoughts of Christ are admiring and adoring Thoughts, exalting and extolling Thoughts; if you have due Thoughts of him in your Heart, you'll find in your Heart to bless him, saying, as *Psal. cxviii. 26*. *Blessed is he, in God's great Name, that cometh us to save: We, from the House which to the Lord pertains, you blessed have.* And, O magnify the Lord with me; you would wish that all the World would fall a blessing, and praising, and extolling him. They are glorying and glorifying Thoughts;

Thoughts; the Man's Heart glories in it and glorifies the Lord, and would desire it may be advanced above the Heavens: For this cause, (3.) Right and becoming Thoughts are spiritual and sublimating Thoughts; Thoughts can rise no higher than Nature, 14. but spiritual Thoughts being managed by the Conduct and Influence of the Spirit of God. The Spirit searches all Things, even the deep Things of God. Indeed the Spirit of God is the Author of these Thoughts; for he comes, according to promise, and glorifies Christ, by receiving the Testimony of Christ, and shewing them unto the Soul, *John* 16. *They that are after the Flesh, do mind the things of the Flesh; but they that are after the Spirit, mind the things of the Spirit,* Rom. viii. 5. Indeed, the Testimony of Christ and the Things of the Spirit are the things that human natural Wisdom can reach to them; but naturalists may indeed dream of them, and mistake them like a Man speaking in his Dream of the Sun, while yet it is dark Night without, and he was never awakned, &c. (4.) Right and becoming Thoughts of Christ are applying and appropriating Thoughts, insomuch that the Man takes Christ into his Soul, as he takes Meat and Drink into his Body, *John* vi. 54. This is that believing Testimony without which a Man receives no Benefit, as much as a Man that wants Meat can have Benefit by looking upon Meat without eating thereof. The Man must take Christ to himself for his own Good. To have Christ, without applying him, is like a Man that looks upon Meat and Drink, without taking it, which will do him no Good. *Quest.* But can there be no right Thought of Christ, without applying? Indeed, Man, the Thought of Christ, is but a vain Thought, an unbelieving Thought, an unprofitable Thought, if it be not either an appropriating Thought of Christ, or a Thought of Christ applied to Application; like a sick Man receiving a Remedy out of his Physician's Hand, he takes it from him

and it in his Hand and no more, but in order to  
 it his own, by drinking it down for his Refresh-  
 , Healing, and Strengthening. The Man's Taking  
 Cordial in his Hand, is not properly the Taking  
 the Physician means, but his taking it in to him-  
 or down into his Stomach, is the proper taking  
 ; yet the former taking of it in his Hand is  
 , in so far as it is in order to the other; so here,  
 e Thinking of Christ is of no Avail, unless it be  
 applying Thought, or a Thought in order to Ap-  
 plication: And tho' the Thoughts of Christ in order  
 application be not Application it self properly, yet  
 good, in so far as it is a taking Christ into  
 Hand, in order to take him into your Heart, and  
 for your own Soul's Refreshment, Life, Health,  
 everlasting Salvation. (5.) Right Thoughts of  
 it are sinking and serious Thoughts, in Oppositi-  
 o swimming, roving, and indifferent Thoughts.  
 e have a wild Thought about Christ, that if he be  
 d for any Thing, they shall have a Share of him,  
 well as others: But what he is, and how they shall  
 e by him, they never deeply pondered; for they  
 : never touched with a Sense of their Sin, Misery  
 undone State without him. A swimming Thought  
 Christ is like that of some ignorant Creatures cry-  
 out in a Surprise, *Christ have Mercy on us*; but  
 Thought that sinks deep is like that of the Pu-  
 an smitting on his Breast, and crying, *Lord have*  
*cy on me a Sinner*. But there are learned Fools in  
 World, as well as ignorant ones, that have nothing  
 swimming Thoughts, roving Speculations; and  
 it may be, they can speak of Christ to better  
 pose (you would think) than One that is exerci-  
 to Godliness: But yet these two Sorts differ as far  
 he Pleading of an Orator differs from the Pleading  
 Malefactor; the One vents his great Wit, but the  
 er his Heart-concern. Again, (6.) Right Thoughts  
 Christ are trading Thoughts; the Man hath it for  
 constant Trade, to think highly of Christ, and  
 e him the chief Room in his Heart and Esteem.

In this Respect, his Heart is fixed, trustid  
Lord. *The Desire of our Soul is to thy Name*  
*Church, Isa. xxvi. 8, 9. and to the Remem*  
*thee. With my Soul have I desired thee in*  
*and with my Spirit within me will I seek t*  
There was a trading with Heaven late at N  
early in the Morning. Yea, *David* makes it  
and Evening, and Mid-time of the Day;  
seven Times a Day; and yet most of all,  
says, *My Souls breaks for the Longing that*  
*thy righteous Judgments at all Times.* It is  
Trading. True indeed, there are innumer  
missions in the Believer's Christian Though  
fires: But as we say, It is such a Man's Tr  
and sell, while he follows that Employmen  
not every Moment he is thus occupied; but  
be several Intermissions in the Exercise of h  
ment, yet the Bent of his Mind goes that  
here, we may call this the Believer's const  
because, whatever Intermissions there are  
mental trading with Heaven, yet the Bēnt  
is towards Christ: Yea, it is not only h  
but his Pleasure; and that makes him go  
Man thrive at his Trade, he takes Plea  
and if not, he is in Danger of giving it ov  
sometimes upon Business to these whom we  
nor care for seeing again, and whom we  
Pleasure to converse with: They that n  
Christ but merely upon Business, and nev  
Pleasure in conversing with him, surely t  
great Strangers to him: Certainly, Believ  
too much Strangeness betwixt Christ and y  
Business you have ado with Christ be f  
Pleasure, or if it be merely Business that t  
him, saying, I want a Pardon, I want a  
want this and that. But, is there never a L  
make to him, saying, Lord, I have got a l  
I am come to blefs thee for it; I have go  
and I ain come to praise thee for it; Thy  
sweet, and I am come to get thee in my t

may have more of thy Embraces? O sweet Trading! *My Meditation of him shall be sweet.* Indeed, these Thoughts of Christ that are right, are glad, joyful, satisfying Thoughts. (7.) Right Thoughts of Christ are humbling Thoughts, and yet embolding Thoughts. O but these that think highly of Christ, cannot but think meanly of themselves, saying with *Job, Now mine Eye seeth thee; wherefore, I abhor my self, and repent in Dust and Ashes.* The Believer, that thinks duly of Christ hath both the highest and lowest Thoughts in the World, the highest Thoughts of Christ, and the lowest Thoughts of himself; and yet this Humility doth not hinder his Boldness, for he hath *Boldness to enter into the Holiest by the Blood of Jesus,* Heb. x. 19. The more he thinks of Christ, the more humble Thoughts he has of himself; and yet, the more he thinks of Christ, the more bold he is towards God. It is a bold Humility, and a humble Boldness; hence, when he is *worshipping God in the Spirit*, two other Things concur, *Phil. iii. 3.* namely, a *Rejoicing in Christ Jesus*, and a *Having no Confidence in the Flesh.* O, says the Soul, I have no Ground of Confidence in my self, but I have all Ground of Confidence in Christ! Unworthy Wretch am I, as ever was out of Hell; but behold, there is the worthy Blood, the worthy Righteousness of Christ, *the Lord our Righteousness*; therefore, unworthy as I am, I'm warranted to be bold in claiming all thro' Christ. I see the Holy of Holies is open to me thro' this Blood of Christ. (8.) Right Thoughts of Christ are *assimulating* Thoughts, sanctifying and transforming Thoughts. *2 Cor. iii. 18.* They that see Christ, cannot but love him, and desire to be like him; for there is a sinitting Favour in his Face. They that are in Heaven are like him, because they see him as he is; the beatifical Vision brings in full Conformity to him: Now, a spiritual Thought and a believing Thought is a mental Sight, a seducial Vision of him; and the more of this, the more Conformity to him in Holiness. The Thought that indears Christ, imbitters Sin; a Man cannot

cannot think duly of the Loveliness of Christ, without thinking of the Loathsomeness of Sin. O, when the Sun of Righteousness ariseth, there is a Heat that accompanies the Light, and warms the Heart: An indeed high Thoughts of Christ do warm the Heart and make it burn within him; and such Heart warming Thoughts tend to burn up and destroy Corruption; for, as Christ comes in to the Heart, Sin must go out, according to the Measure and Degree of his Coming: As a Talent of Gold, or some weighty Mettal, falling into a Vessel of Water, dashes out all that is in the Vessel, to make Room for it self so Christ coming in to the Heart, dashes out Sin to make Room for himself. And indeed they that have honourable Thoughts of Christ in their Heart cannot have favourable Thoughts of Sin; because whenever Christ comes into the Thoughts, if he do not dash out the Life, yet he dashes out the Love of Sin, What, Man! will you say that Christ is in you, and that you have Faith, and yet the Love of Sin as great as ever, and you can indulge your self in Whoredom, and Drunkenness, and Lying, and Swearing? &c. You'll never make a good Man believe that Christ is in you, or that you have Faith, even tho' you should swear by your Faith as some do, who even thereby testify to the World that they have no Faith at all, being so prodigal of it as to swear away the Faith which they say or think they have. So far as Christ comes in, Sin goes out. It is possible indeed, that a Believer, that hath Christ in him, may think that he hath more Sin than ever, and that Sin is on the growing Hand, instead of the decaying; but he is mistaken: It is in this Case as if with a Cup of Water, put Silver and Gold into it, and the Water swells up; and the more you put in, the more will the Water swell and run over, that you would think there is still more Water than before, the more Gold is put in: Christ is the tried Gold; and the more the Vessel of the Believer's Heart is filled with it, the more may Sin appear to rise and swell.

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nd run over all its Banks: This frightens and terrifies the poor Soul, because now he sees that which, may be, was hid in the Vessel of his Heart before, and out of his Sight. But it is not that there is more Sin, more Water than before, but more Gold cast in; only every Dash perhaps makes the Water fly about, that he thinks he was never so full of Sin and Corruption as now: Yet still it holds good, Christ's coming in makes Sin flee out; and the more it seems to rise and swell, the more does the Soul's Indignation rise and swell against it. All right Thoughts of Christ are sanctifying Thoughts. (9.) High-Thoughts of Christ are new Thoughts: They that suppose they have thought well enough of Christ all their Days, and have no better Thoughts, no higher Thoughts, no weightier Thoughts, no clearer Thoughts of him than ever they had, surely they are Strangers to this Esteem of Christ that we are enquiring into. *If any Man be in Christ, he is a new Creature; old Things are done away, and all Things are become new,* and new Thoughts among the rest. Where Grace comes, there the wicked Man does forsake his Way, and the unrighteous Man his Thoughts, his carnal Thoughts, his legal Thoughts; they are changed into spiritual Thoughts, evangelical Thoughts, such as he never had before: And, (10.) New Thoughts of Christ will bring in new Words and new Actions; the Words follow the Thoughts. You may then turn the Question, *What think ye of Christ?* to another, *What speak ye of him?* or out of the Abundance of the Heart, the Mouth speaketh. If you think it ill Breeding, or ungenteel Manners, as many do, to speak of Christ and spiritual Things, and cannot drop a Word for him from Sabbath to Sabbath, who can believe that you think highly of Christ. Nay, that which is most in your Heart and Thoughts, will be most in your Lips. The Actions also follow the Thoughts: Can you think highly of Christ, and yet do nothing for him? Nay, new and precious Thoughts of Christ will bring in new Gospel Obedience from a Principle of Love to him. Thus

you

you may try your selves now on this Question, *What think ye of Christ?* by the Quality of your Thought Examination is the very Design of the Question, *namely*, to discover what our Thoughts of Christ are; and therefore I insist mainly upon this.

But, having tried your selves by the Quality of your Thoughts, *2dly*, Try yourselves by the Object thereof, *namely*, Christ; *What think ye of Christ?* And here such a large Field presents itself, that it is impossible I can go through it all. Besides what is said in the doctrinal Part, I would ask some further Questions concerning Christ, not only for Examination, but for raising your Esteem of him. (1.) *What think ye of his eminent Station he is in as Mediator betwixt God and you, and his Relation to God as to you, his Relation to God by Nature as his eternal Son and by Office as his righteous Servant?* God calls you to wonder at him in this Station, *Isa. xlii. 1. I have called my Servant whom I uphold, &c.* His Father called him forth to serve him and you, and to serve him for your Sake; to serve him as a Redeemer to redeem you; to serve him as a Surety to pay your Debt; to serve him as a Physician to heal your Souls; to serve him in all the Offices that your Need requires: *What think ye of him?* (2.) *What think ye of his Travels, in order to accomplish the Work that belongs to that Station and Relation wherein he stands to God and you?* The Travel of his Eternal Mind before Time, when his Delights were with the Sons of Men; the Travel of his Soul, and the Travel of his Body on Earth; his Travel from Heaven to Earth, and from Earth to Heaven again; in all his Mediatorial Actions his Incarnation, Birth, Life, Death, Resurrection, Ascension and Intercession! O but the Lord can give you a Glance of his Glory in the very Naming of these Things! How did he travel as in Birth, when he went about his Father's Business! *Luke ii. 49.* (3.) *What think ye of his Treasures, his unsearchable riches that are stored up in him for the Benefit of poor Sinners, having received these Gifts for Men?* All

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treasures of Wisdom and Knowledge are hid in him;  
 II, and infinitely more than we lost in the first *Adam*,  
 is treasured up in the second *Adam*. O what  
 say a poor, ignorant, witless Sinner think of a Treas-  
 ure of Wisdom for his Illumination! What may a guil-  
 ty Sinner think of a Treasure of Righteousness for his  
 justification! What may a filthy Sinner think of a Treas-  
 ure of Grace for his Sanctification! And what may a  
 miserable Sinner think of a Treasure of Mercy for  
 his complete Redemption! Yet all these Treasures,  
 and infinitely more than we can name, are in Christ,  
 1 *Cor. i. 30. Who of God is made unto us Wisdom,*  
*Righteousness, Sanctification and Redemption.* O the  
 fulness of Grace that is in him, that out of his Ful-  
 ness we may receive Grace for Grace! He is the  
 Store-house of all God's Treasures; for all is treasur-  
 ed up in him, that we may be compleat in him, who  
 will by Faith make Use of him. And what think ye  
 of him! (4.) What think ye of his Thoughts? *Psal.*  
*Cxxxix. 17. How precious are thy Thoughts unto me,*  
*O God! how great is the sum of them: If I count*  
*them, says he, they are more in Number than the sand;*  
*when I awake, I am still with thee.* O his Thoughts!  
 Dwell with Wonder and Admiration upon God's  
 Thoughts. Is it nothing to you, that ever he had  
 Thoughts of Love towards the like of you, Thoughts  
 of Pardon, Thoughts of Peace, Thoughts of Good  
 and not of Evil, to give you an expected End! O  
 Believer, his Thoughts are not precious to the rest  
 of the World; but what are they to you? Think you  
 nothing that his Thought and Care should have been  
 about you from all Eternity, and now manifested in  
 Time? Having loved you with an everlasting Love,  
 how is he drawing you with Loving-kindness? besides  
 all his providential Care in bringing Things about for  
 your Good, and that in a Way beyond your Contri-  
 vance and Foresight, yea, in such a Manner as never en-  
 tred into your Thoughts. You little thought what was  
 his Design in ordering your Lot in such a Part of the  
 World, and such a Spot of his Vineyard, and bringing  
 you

you to such a sermon, or under such a Minister how innumerable are his precious Thoughts think ye of him? (5.) What think ye of his well as his Thoughts? Surely, if you think do think them sweet Words, *Psalm. cxix. 103. These are thy Words to my Taste! Sweeter than Honey in the Mouth.* Does the Spirit never take for such Words, and put a spiritual Majesty thereupon many Times, like *Samuel*, you mistake the Voice, Believer, and think it is *Eli* that speaks cannot discern the Voice of Christ from the *Moses*, the Voice of Grace from the *Veil of the Law*; yet when the Spirit comes and reveals the Word from Christ sometimes, what think ye? It is the Voice of my Beloved, behold he coming upon the Mountains, and leaping upon the Mountains, what think ye of his inviting Word, saying to me, *all ye that are weary and heavy laden, come ye to me, and ye shall find rest.* think ye of his exhorting Words saying, *ye die, O House of Israel?* What think ye of his treating Words, and his promising Words, saying, *I will be your God, and ye shall be my People?* Do you think so much of them, Hearts say *Amen* to them? What think ye of his *shall-be's*? Believers will think right much of a *shall-be* from him sometimes. It may be he will be gracious to ye, *may be* ye shall be hid in the Day of the Lord. What think ye of his *shall-be's*? *shall-be's* for the Church in general: *Up to the Glory there shall be a Defence; in the Morning the Lord it shall be seen:* What think ye of these? *shall-be's* for your self in particular. There shall be for your Protection. *A Man shall be a bulwark from the Storm. This Man shall be the Peace to the Assyrian shall come into our Land. There shall be for your Provision, Bread shall be given, and thy Water shall be sure.* There is a *shall-be* for your Instruction, *They shall be all taught of the Lord.* There is a *shall-be* for your Justification. *He shall be called, The Lord our Righteousness.*

ne that to his Hand, but only a Love-debt, *If me, keep my Commandments*; and thus, *His*  
*adments are not grievous*: Here Grace is all

both of the Service and Wages. Grace says,  
*be doing, Man, in my Strength; for the great-  
 k is done to your Hand, and now my Grace  
 sufficient for thee.* Grace says also, *Behold a  
 of Glory, a Reward of Grace awaiting you, af-  
 ave fought the good Fight of Faith; therefore  
 Eye to this Recompence of Reward.* Death

roper Wages of Sin, and it is just Debt; but  
 Wages is free, *The Gift of God is eternal  
 rough Jesus Christ our Lord*; that is, There  
 no Promise of Life upon our Doing, but a  
 of Grace to do, and of Glory to crown our  
 and of both Grace and Glory as the Reward  
 it's doing all; and therefore, what think ye  
 and his Service? (9.) What think ye of his

If you would answer this Question, *What  
 of Christ?* I would ask, What wear ye of

The Raiment of his Righteousness, and the  
 it of his Grace, so as to be all glorious with-  
 without, like the King's Daughter, will be pre-  
 you. If you be clothed with the Scarlet robe  
 blood and Righteousness, by which you are  
 righteous before God, then to be sure you'll

very indecent for you to be clothed with  
 apparel before Men. If a poor Maid be marri-  
 rich King, and yet go abroad like a Beggar  
 Rags, would not every Body cry, Shame  
 that, having such a Husband should discredit

her self? If you be married to Christ, and  
 uch of your Husband and his Righteousness,  
 ou'll think it becoming to wear his Livery,  
 go abroad with foul Mouths and filthy Hands,  
 rest of the World, to the Dishonour of your

(10.) What think ye of his Love, and the  
 of it? Who can understand the Height, and  
 id Length of his Love? It is without all

1. And why does he love any of the lost  
 Poster

out of the filthy Dust, where it rots, and make his own glorious Body ? O Fools that we are, an of Heart to believe, how does he raise the be Lillies out of the Dung ? *Solomon*, in all his Gk not comparable to one of these ; and all the Worl not make one of them to rise, without his po Providence. These Miracles of Providence are mon every Day in your View, and so we think n of them ; but we might see the Power of Christ in If you wonder how it was possible for Christ to tr Water into Wine, or multiply a few Loaves, and Fishes, as to feed so many Thousands ; we need wonder so much, if we but thought how his dence is doing that every Year : The Water fall the Clouds, and the Vine by his Order turns to Wine ; and by the Spawn of such Fishes, a Grain of such Loaves, he is feeding Millions Day, Wo's us, that we cannot think of him, a Works as we ought ! Above all, what think his Works of Grace, and redeeming Love ? A other Works are as the Drop of a Bucket, in parison of this Ocean ; for herein we may see hi pear in his own, and his Father's Pomp and : dor, manifesting all the glorious Perfections of even his infinite Power, and Wisdom, Holines stice, Mercy, Truth, Faithfulness, and all God' tributes. I might here mention his Works of for us, and his Works of Grace in us ; but it endless to speak of the thousandth Part. His of Grace for us lies in his bringing in everl Righteousness, especially, if we speak of his Works ; surely it is a good Work, that can ful holy Precepts of that good Law which we have ken, and can answer the righteous Threatning just Law which we have incurred. Well, here Doing and Dying of the Son of God, for both Ends, that Divine Holiness may be vindicate, Justice satisfied, in the Way and Manner of ou vation through him. The Law of God is a Law, and exceeding broad ; but here is a Riv

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, will find their Souls very unsettled, even upon with their changeable Frame. But again, might ask, What think ye of his Loveliness? *white and ruddy* in your View? O see how he describes him, *Song v. 10.* and downward, beauty of his Head, his Locks, his Eyes, and every Part of him; his Belly, or Bowels of

*His Mouth is most sweet*, says she. O the the Smiles, the Kisses of his Mouth, his kind-aces! I have read of one *Agatho*, that was so holy, that with a Kiss he cured One of his; whether that be true or false, yet what I telling it, is true, That such is the Virtue that a Kiss of his Mouth, a Smile of his face, will cure the Soul of spiritual Leprosy; Word of his Mouth will do it, *Now are you enough the Word that I have spoken*, John xv. 3. 12.) What think ye of his Favour and his Blessurely, if you esteem him duly, you will think *our is Life, and his Loving kindness better than that his Blessing only makes rich.* Especially, think ye of these Blessings and Benefits that can-joyed by Feeling but by Faith, nor by Sight of it by the Sight of Faith? *We walk by Faith, and not by Sight*, says the Apostle. But it is the Fault even ours, that they can hardly believe they have any in they feel; and hence, when they are in the of Desertion, they think they have nothing, we lost his Favour, because they do not feel it; we lost his Righteousness, because they do not But remember, that when *Asaph* said, *Hath he forgotten to be gracious? hath he in Anger his tender Mercies?* he added, *This was my*. You know, in a House where it is dark all are there that were before, tho' you see them it is with you, Believer, tho' you be in Dark- is to the fore: Do you think all is gone, be- you cannot see it? Well, you never walk by ut by Feeling; nay, *he that walks in Dark- hath no Light, let him trust in the Name*

of the Lord, and stay himself upon his Name of the Lord is to the fore, his God fore, the Object of Faith is to the fore as ever, and *the Just shall live by Faith*. Will believe the Sun is in the Firmament where because a Cloud hath come and intercepted it of its Beams? *Why*, says One, *but my Man when I'm in the dark Night, I fear it was Delusion that ever I met with, and that th nothing real or saving in it*. This I find is mon Thought among serious Souls; but all the say to it, is by enlarging the former Similitude Man when it is dark Night, How do you know ever you saw the natural Sun? it may be you dreaming, and deluding your self; it was not a strong Imagination. *Why*, says the Man, *I saw it, because my Eyes were dazzled with it of it, and I was warmed with the Heat of it saw to work by it, and by the Light of it I said Thing about me*. So may you say, Believer a dark Night of Desertion or Temptation to the Tempter suggests, *It may be all was but vision*, *Why*, Man, were not your Eyes enlarged was not your Heart warmed? did you not see it and went on in your Work joyfully, *the Joy Lord being your Strength*? and did you not say Thing about you? You saw God in his Glory saw Sin in its Vileness, you saw Holiness in its you saw the World in its Vanity, you saw the ture in its Emptiness, Christ in his Fulness, your self in your Lothsomness; but now, when Light is withdrawn, *What think ye of Christ there no Sun*, because it is set to your View you think it never shone upon you, because now shining? *What think ye of an absent Christ you think nothing of him because he is absent ly*, Believer, that is not thought like a Believer is many Times denied you, that you may believe more than you do. But, say you, *when present with me, I cannot believe*. I shall tell

and here, There is a *powerful* Presence necessary to believing: but there is a *sensible* Presence, that is not necessary to it, but rather usually comes in upon the Work of Faith. Now that powerful Presence of God, is necessary to believing, does open up the Object of Faith, and draw out the Soul to the Embraces thereof: Hence, when a Man begins to think upon the proper Object of Faith, namely, Christ's Righteousness, God's Promise, the Truth of God, the Blood of Christ; Power is sometimes insensibly exerted, not in any outward open Violence upon the Man, but by inward, secret and sweet Inchantment, as it were: ever he is awake, and before ever he knows that divine Power that is doing the Work, he finds the Object of Faith, that he is thinking upon, making room for itself in his Heart, and drawing out his Soul: were insensibly to it; and thereupon comes in the invisible Presence on the Back of that, *Eph. i. 13. As ye believed, ye were sealed.* Now, if you say, I cannot believe without his powerful Presence, is true; Divine Power must be exerted to every Work of Faith, but then this Power does ordinarily put itself insensibly and unawares, while we are thinking on, or viewing the Object of Faith, *Psal. xxxix. 3. While I was musing, the Fire burned.* The Spirit of God clears the Object of Faith, that being viewed and applied, the Heart is set on Fire with it; there is a powerful Presence ushering in the sensible Presence. But if you say, You cannot believe till you see his sensible Presence; that is to make Sense the Foundation of your Faith, and not the Word of God, the Christ of God: Therefore, in order to believe, let your Question be first, What find you in your Heart? but rather, *What think ye of Christ?* You'll find none of the sweet Effects of Faith, till you think of Christ the Object of it. Again, (13.) What think ye of his invisible Glories? *Faith is the Evidence of Things not seen.* Faith sees not the Things that are seen and sensible Enjoyments, for Example, are not the Object of Faith, but Sense: But Faith sees the Things that

that can neither be seen nor felt ; it believes c  
to Sense, yea, Things impossible to Nature, an  
dible to carnal Reason, considering only the P  
God, that speaks in the Word, as you see  
Faith of *Abraham*. The greatest Glory of  
invisible and incredible to Nature ; therefor  
not think much of him, if our Faith does no  
nate on Things not seen. Again, (14.) What  
of his Tabernacles and Ordinances ? Surely,  
think much of Christ, his Tabernacles will l  
able to you. The Slighter of his Ordinan  
Slighter of Christ, a Slighter of Prayer is a  
of Christ, a Slighter of the Word is a Slighter o  
*He that despises you, despises me, &c.* Again,  
What think ye of his Cause and Interest, suc  
much forgotten Reformation-work in *Scotlan*  
our Fore-fathers established by solemn Nation  
nants ? If, the more it is forgotten among Min  
People, the more nearly it lies to your Heart  
more you long for its Reviving, it were an l  
you think something of Christ, when oth  
little of him. But O, if the Generation  
more of Christ, there would be more Zeal  
Interest, Honour, and publick Reformatio  
And perhaps the Confusions of our Day, t  
Bondage we are complaining of through t  
will never cease to grow to a Height of  
Wrath, till we be brought to a Sense of our I  
and a humble Confession and Reformation.  
(16.) What think ye of his Cross, and of his  
Is his Cross your Crown ? Surely they thi  
of Christ, that can say with *Paul*, *God forb*  
*should glory, save in the Cross of the L*  
*Christ*. *Moses* thought his Cross better than  
*esteeming the Reproach of Christ greater Ri*  
*all the Treasures of Egypt*. They that think  
Christ, must resolve upon it, that the Worl  
think much of them, but that they will be  
reproached, and nicknamed ; but if Christ  
named for us, and endured the Contradicti

ners against himself, we may well bear a Reproach for him, especially when he hath said, *If ye be reproached for the Name of Christ, happy are ye; for the Spirit of Glory and of God resteth on you: On their Part he is evil spoken of, but on your Part he is glorified; his Cross makes Way for his Crown, and in the mean Time his Sweetness swallows up all the Bitterness thereof.* (17.) What think ye of his Friends? If you think highly of him, surely his Friends and Followers will be esteemed as *the excellent Ones of the Earth*, and his Foes will be disesteemed by you; and therefore, (18.) What think ye of his Enemies? Tho' they were appearing in never so much wordly Pomp, you'll think very little of them, if you know them to be his Enemies. *O my soul, come not thou into their secret; to their Assembly, mine Honour, be thou not united.* What think ye of his Enemies within you? When you find these like Thorns in the Flesh, like Splinters run into the Flesh, does it not make you, with *Paul*, to beseech the Lord thrice, yea, to pray thrice, and thrice, and a hundred Times thrice, with Sighs and Groans, to be freed from them? What think ye of his Enemies about you? I mean, the World and the Lusts thereof, the Lusts of the Flesh, the Lusts of the Eye, and the Pride of Life. I have read a pretty Story, which I reckon useful no other Way than for the *Moral* of it, how an Angel and an *Hermite* should have been travelling together: When first they went by a dead Carcase, the *Hermite* stopt his Nose, and the Angel smiled; and, after that, they went by a wanton Strumpet proudly dress'd, at which the *Hermite* smiled, and the Angel stopt his Nose. The *Moral* shews us, that in the Sight of God and Angels, no Carrion is so noisom as Pride is. But the more highly that any think of Christ, surely the more humble they are, and Pride will accordingly be hid from their Eyes. Again, (19.) What think ye of the World's Thoughts of Christ? If you think highly of him, you'll think wonder why the World think so little of him. O strange, that all the World are not

aken up with him. (20.) What think ye of yo  
Thoughts of him ? Surely, if you think duly c  
you'll think you have but very poor Thoughts c  
you'll think that you cannot think enough c  
These are some probatory Questions, by whi  
may take your own Heart to Task before th

But I cannot stand to enlarge these Things  
must own the thousandth Part is not said that n  
spoken from this Text ; for as the whole S  
does testify of Christ, either directly or indire  
I might go through all the Scripture, and as  
ye think of Christ, in a Suitableness to what  
of him, in this or that Place of Scripture.

This Doctrine might again be applied by Wa  
mentation over all Christ-Despisers, who eith  
upon a legal Bottom, trusting in themselves, a  
own Righteousness ; or who slight Christ and h  
nances, not loving the Place where his Honour  
who delay and postpone their Closing with him  
away the Prime and Virginity of their Affec  
the World, prostituting their precious Souls  
Lusts and the ignoble Things of Time ; who f  
satisfied and content without Christ, never m  
nor feel a Want of him, nor seek after Un  
Communion with him. O whence is it, that  
spise Christ at this Rate ! Alas, it is throug  
rance and Unbelief, that you see no Form or  
liness in Christ, wherefore he should be desire  
the God of this World hath blinded your Mir  
believe not, lest the Light of the glorious G  
Christ, who is the Image of God, should sh  
them. Do you consider what a miserable Case  
in, while you despise and think so little of  
You are in imminent Danger of temporal Judg  
for God, in his holy Providence, may resent  
juries done to his Son, he may leave your H  
solate. You are exposed to spiritual Judgmen  
as that, *Isa. vi. 10.* and to eternal Wrath,  
verlasting Destruction from his Presence, *He  
lietters not shall be damned.*

Now, Let me offer a Word of Exhortation. O seek the Spirit of Wisdom and Revelation in the Knowledge of Christ may be sent, that, beholding his Glory, your Thoughts concerning Christ may be changed; and you may be brought to esteem him, and to go home with the Rose of *Sharon* in your Bosom, Christ in your Heart. O, will you tell me, do you think it worth your While to take Christ, and embrace him before you go? If you say you cannot believe, you cannot repent, you cannot mourn for Sin, you cannot pray, you cannot obey; and so, because you have no Grace, no Strength to do any Thing, you are discouraged: I must tell you, Sinner: when you conceive Religion to be some great Difficulty above your Power, and thereupon are discouraged and damped, you do not think of Christ as you ought, but of your self, forsooth, as if you were the Fountain from whence these good Things should flow. The Law may and does discourage Sinners, yea, curses every Christless Sinner unto Hell; but the Gospel offers no Discouragement to Sinners, but all Encouragement. Perhaps you'll find us that are Ministers, sometimes going off from our most Gospel-Texts that we can choose; and when we explain Faith, we will tell you how many Things it includes, such as, the forsaking of all Sin, and the performing of all Duty, and studying universal Holiness: But whatever be the Fruits of Faith, which the Lord makes to grow out of it, yet Faith itself is a great Mystery; And whatever you hear us say, that leads you off from this Question, *What think ye of Christ?* suspect it. I'll tell you in the Lord's Name, That to believe imports no more than to take Christ for all; it is to think you have nothing, and can do nothing; but that he hath all, and can do all, and therefore you'll take him for all. You think you cannot believe: Well said, but what think ye of Christ? If you think to bring Faith out of your own Bowels, you think unworthily of Christ, who is the Author of Faith; and of his Father, who is the Giver of it. You think you cannot repent: True, but what think ye of Christ? If

you think to bring Repentance out of your self: you think unworthily of him, who is exalted, by the Right-Hand of God, to give Repentance. You think you cannot do this, or that Duty you are called to. But what think ye of Christ? If you sit poring on your self, and your own Abilities, never a good Turn will you do: Nay, you think unworthily of Christ who hath said, *Without me ye can do nothing*, but by me strengthening you, ye can do all Things. Ye are discouraged, because you think you have not the Thing in your self, or that Thing in your self: But that is Unbelief, Man; for Faith lies in thinking what am I in Christ? *Isa. xlv. 24. Surely shall a* say (and they shall not only say it with their Mouth verbally, but think it in their Heart believingly) *the Lord have I Righteousness and Strength*: And because, by the Mouth of two or three Witnesses, every Word is confirmed, there are three *In the Lords* in that one Chapter, *v. 17. Israel shall be saved in the Lord, with an everlasting Salvation*; *v. last, In the Lord shall all the Seed of Israel be justified, and shall glory*; and in this *24 v. In the Lord have I Righteousness and strength*. And if you be once brought to this believing Thought, *In the Lord have I Righteousness, in the Lord have I Strength, in the Lord I have Salvation* in the Lord I have all, then you'll find your Work easy, and all going right. Now, you that cannot be brought to think much of Christ. O pray God, if perhaps the Thoughts of your Heart may be forgiven you; and whereas you think nothing of him now, consider what you will think of him in a Day of Challenges, when Conscience awakens; in a Day of Desolation, *Isa. xlv. in the Day of Death, in the Day of Judgment*. What will you think of him, when you see him mounting the Tribunal, and when pronouncing the fearful Sentence, *Depart from me ye cursed*? Surely you must have dreadful Thoughts of him then, if you cannot be brought to think highly of him now; now when he is not come to destroy Mens Lives, but to save. But you, Believer, that now think highly of

Whatever great Thoughts you have of Christ now, yet what will you think of him in that Day, when he who is your Life shall appear, and ye shall appear with him in Glory? O, what will ye think of him, when he pronounces the Sentence of Absolution, *Come, ye blessed of my Father, inherit the Kingdom prepared for you?* O, what will ye think of his Palace, his Attendants, his Throne, Crown and Glory?

I would offer an Advice to you that think much of Christ, and have a high Esteem of him. *First*, That you would evidence your Esteem of him; and that, *1st*, By the *Degrees* of it, so as to esteem him above all Things else, above all your Relations, *Mat. x. 37. He that loveth Father or Mother more than me, is not worthy of me.* Our Love to them must be Hatred, when it comes to compete with Christ. *If any Man come after me, and hate not Father and Mother, he is not worthy of me.* Above all worldly Advantages, yea, above Life, *Rew. xxi. 11. They loved not their Lives to the Death;* their Pangs of Love were stronger than the Pangs of Death. *2dly*, By the *Effects* of it, such as, (1.) Desire of Converse: If you think much of Christ, you'll desire his Company in all Ordinances; you'll seek him in the Temple, &c. (2.) Intertaining no Rival, but saying, *What have I to do any more with Idols?* giving up with all other Lovers. (3.) Sympathy, grieving at these Things that are grievous to him. (4.) Preserving his Memory, living upon him: Like the Woman that drank the Powder of her dead Husband's Body, mingled with her daily Drink; so should ye, by Faith, daily eat the Flesh; and drink the Blood of the Son of God. A *second* Advice is, That you would do all that you can, to make others think as much of him as you do; and that, *1.* By commending him; and telling others of his Beauty, that they may admire him. See the Practice of the Spouse for this, *Song v.* and what Influence it had upon the Daughters of *Jerusalem* their beginning to think much of him, and seek after him also, *Song vi. 1.* O then commend him to your Families, your Children and your Neighbours.

2. By

2 By adorning his Gospel, and walking worthy of him, and wearing his Livery. It is a Master's Honour and Credit to have a good Servant, and well arrayed ; they think much of the Master that hath such a Servant, And how does it proclaim the Praises of Christ, when they that profess him are eminent for Piety ? 1 Pet. ii. 9. In a Word, *Let your Light so shine before Men, that others, seeing your good Works, may glorify God,* and think much of Christ. O let your Hearts be still thinking of him, your Life praising, and your Tongue speaking of him. Here is a Fountain for spiritual Discourse : If you have Opportunity of conversing with any, concerning the great Solemnity you have been Witnesses to here ; or if any ask you, Where was such or such a Minister's Text ? here is a fair Occasion for spiritual Converse, for you cannot in a Manner tell them this Text, without asking them : Question, *What think ye of Christ ?*

F I N I S.

